THE SECOND PART OF FOXES AND FIREBRANDS: OR, A SPECIMEN OF THE DANGER and HARMONY of POPERY and SEPARATION.

Wherein is proved from undeniable Matter of Fact and Reason, that Separation from the Church of *England* is, in the judgments of Papists, and by sad experience, found the most compendious way to introduce *Popery*, and to ruine the Protestant Religion.

[By Robert Ware]

Tantum Religio potuit suadere Malorem.

Dublin, Printed by *Jos. Ray*, for *Jos. Howes*, and are to be sold by *Awnsham Churchill* at the *Black Swan* in *Paternoster-Row*, near *Amen-Corner*, *London*. 1682.

To the moſt Reverend the Archbiſhops; The Right Reverend the Biſhops, and the reſt of the Reverend Divines of the Reformed Church of *Ireland*

Reverend Fathers,

THE Publiſher of theſe Collections of this Treatiſe, knows none ſo proper to whom he may dedicate it as your ſelves; for as you are thoſe Venerable Perſons that intend the Spiritual Good of this Kingdom, and whoſe Function doth oblige you to watch for the good of Souls, ſo he doubts not but any the meaneſt Preſent will be candidly accepted of, that tends to the promoting of ſo glorious a deſign. It hath been the unhap-

unhappineſs of theſe Kingdoms ever ſince the Reformation to meet with briſk oppoſitions in point of Religion, not only from profeſſed Enemies, but diſguiſed Friends; and the Churches of England *and* Ireland *had no ſooner ſhaken off that Idolatry and Superſtition that overſpread and deformed the face of primitive Apoſtolical Religion; but like the woman in the* Revelations, *ſhe was perſecuted by the Dragon, who raiſed up all his Arts and Stratagems to devour that child of the Reformation which had coſt her ſo many throws and agonies. The Papiſts on one hand, and the Puritans on the other did endeavour to ſully and beſpatter the glory of her Reformation, the one taxing it with Innovation, and the other with Superſtition, and too near*

near an approach to thoſe ſuperſtitious Rites and Ceremonies which ſhe had reformed: what juſtice there is in either of the accuſations, the world is ſufficiently ſenſible of by the many learned Volumns that have defended both her Doctrine and her Diſcipline, in oppoſition to them both; and I preſume that every unprejudiced Reader will caſt the balance on the Churches ſide, and conclude that there is more of ſpight and malice than truth in the imputation. For it cannot be imagined that the Churches of England *and* Ireland *ſhould be guilty of Novelties in point of Doctrine, when they did ſo lowdly tax the Church of* Rome *with Innovations; and pretended them as one great juſtifiable ground of their ſeparation from it, and to ſymbolize with that Church*

in

in ſuperſtitious Rites and Ceremonies, is in effect to ſay, that they were reſolved to maintain what they had abjured, and act contrary to all the Declarations that they had publiſhed to the World in their own defence. But it will appear farther from this diſcourſe, that theſe objections were ſuggeſted to our Diſſenters from the Papiſts, who have frequently acted and preached in the habits of Diſſenters, and though they pretend to be more Zealous againſt Popery than others, yet they are not aſhamed to whet their ſwords at the forges of the Philiſtines, and make uſe of their arts and aſſiſtance for the ruine of the Church: *I wiſh they would but ſeriouſly reflect upon theſe things, and conſider that by inſiſting in th' paths that the Papiſts have chalked them*

them out, they are advancing the intereſt of Popery, and will in time do their work as ſucceſsfully as if they had laid their heads together to ſubvert the Government both in Church *and* State: *That they may not any more be ſeduced by ſuch kind of artifices, is not only the deſign of theſe Papers, but the hearty Prayers of*

Your moſt Humble
Servant, *R. W.*

The

The Second Part.

THAT the Reader may have a clearer inſight into the following diſcourſe, and underſtand how little the Doctrine of depriving or reſiſting Princes was countenanced by the firſt Reformers, it may not be inconvenient to entertain him with the pious and loyal ſpeech of the great Pillar of the Reformation, Archbiſhop *Cranmer*, whereby it will appear how averſe he was either to the Jeſuitical Doctrines of depoſing Princes for diſowning the Popes Authority, or the late Phanatical pretences of taking Arms againſt the King, where he neglects his Duty, or ſtands not to the promiſes and Covenants that he makes at his Coronation. The Speech is as followeth:

MOST

MOST DREAD AND

ROYAL SOVEREIGN.

THe promiſes your Highneſs hath made here at your Coronation to forſake the Devil and all his works, are not to be taken in the Biſhop of *Rome*'s ſence, when you commit any thing diſtaſtful to that See, to hit your Majeſty in the teeth; as Pope *Paul* the Third, late Biſhop of *Rome* ſent to your Royal Father, ſaying, Didſt thou not promiſe, at our permiſſion of thy Coronation, to forſake the Devil and all his works, and do'ſt thou run to Hereſie? For the breach of this thy promiſe, knoweſt thou

thou not that 'tis in our power to diſpoſe of the Sword and Scepter to whom we pleaſe. We your Majeſties Clergy do humbly conceive that this promiſe reacheth not at your Highneſs Sword ſpiritual or temporal, or in the leaſt in your Highneſs ſwaying the Scepter of this your Dominion, as you and your Predeceſſors have had them from God; neither could your Anceſtors lawfully reſign up their Crowns, to the Biſhops of *Rome*, or his Legates, according to their ancient Oaths then taken upon that Ceremony

The Biſhops of *Canterbury* for the moſt part have Crowned your Predeceſſors and

Anointed them Kings of this Land; yet it was not in their power to receive or reject them, neither did it give them authority to preſcribe them conditions to take or to leave their Crowns, although the Biſhops of *Rome* would encroach upon your Predeceſſors, by his Biſhops Act and Oil, that in the end they might poſſes thoſe Biſhops with an Intereſt to diſpoſe of their Crowns at their pleaſure. But the wiſer ſort will look to their Claws, and clip them.

The Solemn Rites of Coronation have their ends and utility, yet neither direct force or neceſſity; they be good admonitions to put Kings in mind

mind of their duty to God, but no encreaſement of their Dignity; For they be God's Anointed, not in reſpect of the Oil which the Bishop uſeth, but in conſideration of their Power which is ordained, of the Sword which is authoriſed, of their Perſons which are elected by God, and endued with the gifts of his Spirit, for the better ruling and guiding of the people.

The Oil, if added, is but a Ceremony; if it be wanting, that King is yet a perfect Monarch notwithſtanding, and God's Anointed, as well as if he was In-oiled. Now for the Perſon or Bishop that doth Anoint a King, it is proper to be done by the chiefeſt; but

if they cannot, or will not, any Biſhop may perform this Ceremony.

To condition with Monarchs upon theſe Ceremonies, the Biſhop of *Rome* (or other Biſhops owning his Supremacy) hath no authority, but he may faithfully declare what God requires at the hands of Kings and Rulers, that is Religion and Vertue. Therefore not from the *Biſhop of Rome*, but as a Meſſenger from my Saviour Jeſus Chriſt, I ſhall moſt humbly admoniſh your Royal Majeſty what things your Highneſs is to perform. Your Majeſty is God's Vice-Gerent, and Chriſt's Vicar within your own Dominions, and to ſee with

with your Predeceſſor *Joſiah* God truely worſhipped; and Idolatry deſtroyed, the Tyranny of the *Biſhops* of *Rome* baniſhed from your Subjects, and Images removed These acts be ſigns of a ſecond *Joſiah*, who reformed the Word of God in his days. You are to reward Vertue, to revenge Sin, to juſtify the Innocent, to relieve the Poor, to procure Peace, to repreſs Violence, and to execute Juſtice throughout your Realms, for Preſidents on thoſe Kings who performed not theſe things. The old Law ſhews how the Lord revenged his quarrel, and on thoſe Kings who fulfilled theſe things, he poured forth his Bleſſings in

abundance. For example it is written of *Josiah* in the Book of the *Kings* thus, *Like unto him there was no King before him, that turned to the Lord with all his heart, according to all the Law of* Moses, *neither after him arose there any like him.* This was to that Prince a perpetual fame of dignity, to remain to the end of days.

Being bound by my Function to lay these things before your Royal Highness, the one as a reward, if you fulfil; the other as a judgment from God, if you neglect them. Yet I openly declare before the Living God, and before these Nobles of the Land, that I have no Commission to denounce your Majesty depri-

ved,

ved, if your Highneſs miſs in part, or in whole of theſe performances; much leſs to draw up Indentures between God and your Majeſty, or to ſay you forfeit your Crown with a clauſe, for the Biſhop of *Rome*, as have been by your Majeſtie's Predeceſſors, King *John*, and his Son *Henry* of this Land. The Almighty God of his mercy, let the light of his countenance ſhine upon your Majeſty, grant you a proſperous and happy Reign, defend you, and ſave you; and let your Subjects ſay, *Amen*.

God ſave the King.

After his Majesties Coronation, and the death of King *Henry* the 8*th.* several of the foreign Protestant Clergy wrote to his Son King *Edward* and to that Honourable Councel (whom his wise Father had carefully nominated for to instruct and advise that hopeful Prince) amongst whom Mr. *John Calvin* was one, as appears by his Letters to Archbishop *Cranmer*, yet extant, and Printed amongst others of his Epistles, in which he offers his Service to assist that King in the Reformation of the Church of *England*: but King *Edward* and his Council refused his proffer

The parties instrumental for disswading of this Prince from these offertures of *Calvins*, and the reasons why he was not admitted to be one in this Assembly, were not known, until about the 9*th* year of his Sister Queen *Elizabeth* her Reign; about which time Sir *Henery Sidney* some time Lord Deputy of *Ireland*, and one of her Majesties Honourable Privy-Council, having then the liberty to view the Papers of State within her

Maje-

Majeſties ſecret Cloſet, he happen'd to find a Letter directed to the Biſhops of *Wincheſter*, and of *Rocheſter*, dated from *Delph*, which he in a manuſcript of his own afterwards, in the cuſtody of the moſt learned Dr. *James Uſher*, late Primate of *Armagh*, which was after tranſcribed by Sir *James Ware*, and is now entred into a manuſcript of that Knights, number *xliiii.* Runnning in this manner following:

These two Biſhops were *Gardiner* and *Ponett*.

Memorandum taken out of Sir *Henry Sidney* his Book, called the *Romiſh Pollicies*, *numb.* 6. *pag.* 37. in *fol.* a manuſcript, with Archbiſhop *Uſher*.

Her Royal Highneſs giving me the freedom to ſearch the affairs of State ever ſince her Royal Fathers denying the Jurisdiction of the See of *Rome*, amongſt others of this ſort, I found a Letter directed to the Biſhops of *Wincheſter* and *Rocheſter*; part of the Contents being for my purpoſe, be theſe, as they were tranſlated out of the *Low-Dutch*

Sir *Henry Sidney's* words amongſt other of his diſcourſes within this Book.

Edward (Son of *Henry* the Heretick King of *England*) by his crafty and politick Councel hath abſolutely brought

brought in Hereſie, which if not by art or other endeavours ſpeedily overthrown, and made infamous, all other foreign Hereticks will unite with your new Hereſies now amongſt your ſelves lately planted, and ſo have Biſhops as you have; and it is the opinion of our learned men now at *Trent* that the Shiſms in *England* by *Edward*'s Council eſtabliſhed, will reclaim all the Foreign Sects unto their Diſcipline, and thereby be one body united. For *Calvin*, *Bullinger* and others have wrote unto *Edward* to offer their ſervice to aſſiſt and unite, alſo to make *Edward* and his Heirs their chief Defender, and ſo have Biſhops as well as *England*; which if it come to paſs, that Heretick Biſhops be ſo near, and ſpread abroad, *Rome* and the Clergy utterly falls. You muſt therefore make theſe offertures of theirs odious to *Edward* and his Council. Receive *N.S.* and *E.L.* from *Rotterdam*, their leſſons are taught them, take you their parts, if checked by the other Hereticks; for theſe be for Rebaptizing, and not for Infant Baptiſm: Their Doctrine is

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for a future Monarchy upon earth after death, which will pleaſe the ordinary kind well, and daſh the other that rageth now amongſt you. Reverend Fathers, it is left to you to aſſiſt, and to thoſe you know are ſure to the Mother-Church. From *Delph* the 4*th Ide* of *May*, *Anno Chriſti*, 1549.

D. G.

Her Highneſs one day diſcourſing of matters in this kind, I told her of this Paper, at the ſight whereof ſhe was ſtartled; the letter being amongſt her Siſters papers, which cauſed her to expreſs theſe very words. *I had rather than a years Revenue, that my Brother* Edward *and his Council had ſeen this Letter; nay rather than twice my Revenue I had ſeen it ſooner,* and ſo cauſed me to lay it where I found it. The Council upon her Highneſs diſcourſe, concluded that *Calvin* would have eſtabliſhed Epiſcopacy beyond Seas, had he been conſulted herein, and that the hindrance of this offerture cauſed much animoſity between Refor-

Queen *Eliz.* opinion at the ſight of this Letter

The Councils opinion.

Reformers. Having no more of Sir *Henry*'s words of this nature in this *Memorandum*, we ſhall go forward in the Memorials of other learned men of this kind.

You have ſeen already our Narrative of *Faithful Comin* and *Tho. Heth*, formerly mentioned in the Book entituled *Foxes and Firebrands*; Printed at *London*, *anno* 1680. and alſo the *Life and Death* of *George Brown*, with the Confeſſion of *Philip Corwine*; which confeſſion was formerly written by *John Garvey*, ſome time *Primate* of all *Ireland*, which we have already put out to publick view. We ſhall therefore alſo lay before you the Confeſſions of two great Penitents, *viz.* the one of *Samuel Maſon*, ſome time bred up with the Jeſuits at *Paris*; the other of *Malachias Malone*, a *Carmelite* Friar; who were converted to the Proteſtant Church of *England*, the former being converted *an.* 1566. the latter *an.* 1584. the former being a memorial of that learned Stateſman Sir *Henry Sidney*, as alſo written by *John Garvey*; the latter a memorial

rial of that Eminent Stateſman, the Lord *William Cecil*, as follows.

Samuel Maſon his Converſion to the Proteſtant Church of *England* now eſtabliſhed by her Royal Highneſs Queen *Elizabeth*, our Gracious Sovereign Lady of *England*, *France* and *Ireland*: together with his Speech in the Cathedral of *Chriſt-Church*, *Dublin*, *June* the *6th*. 1566. and alſo his Narrative preſented to Sir *Henry Sidney* on the 25*th* of *Auguſt* following, being made before him, being then Lord Deputy, the Archbiſhop, Mayor and Aldermen of the City of *Dublin*, formerly written by *John Garvey*, *Primate* of *Armagh*, and Dean of the ſaid Cathedral.

It is uſual upon Confeſſion to ſhew ſome ſorrow for ſins committed, and alſo to promiſe an amendment for the future. But that ſorrow without a performance is the committing of ſin afreſh, beſides the committing of the ſin of lying, when the party performeth it not: Theſe ſorts of ſorrows and promiſes be odious both to God and Man. But my Confeſſion is The Converts Speech.

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not Auricular, as I publickly here declare it, therefore I hope to be the more credited; and it would redound to my disgrace from henceforth, to dissemble either with God or Man: So that I shall not make a rash vow, that I will not return to my evil ways, yet with Prayer I shall seek my God for his assistance, lest I be led into temptation, reserving within my self this saying in my mind: Teach me, O Lord, to number my days, that I may apply my heart unto Godly wisdom.

It was not want drove me hither, for had I complyed at Paris, *where I abode about eight years, I might have been entertain'd; yet my frailties were such, I here openly declare, for two years and upwards, before I departed from thence, I dissembled with the Society called the* Society of Jesus. *But spending my time partly in learning the Language of that Kingdom; and also by searching the Records and Libraries of the Universities there, I found out variety to disswade me from that impious way of living. Therefore I have come hither to acknowledge both mine ignorance and per-*

perverſneſs when I was of a contrary opinion for to embrace the truth which I have for a long time ſcandalized and rejected, hoping all here preſent will be pleaſed, as Chriſtians, to take this my Recantation for a real and true one. So the Lord of his mercy recall Sinners to his Church daily from henceforth. Amen.

After this Recantation of Mr. *Maſons*, Sir *Henry Sidney* then Lord Deputy took him for one of his Chaplains, after which *Adam Loftus* after *Primate* of *Armagh*, upon the reſignation of *Hugh Corwine* Archbiſhop of this *See*; *Adam* our *Primate* reſigning up the *Primacy* to ſucceed *Hugh Corwine* in this Dioceſs, he preferred this Convert to the Pariſh of *Finglas*, two miles diſtant from this City of *Dublin*.

After the Recantation of this Convert upon the Feaſt of St. *Bartholomew*, ſoon after his Converſion, he preſented Sir *Henry Sidney* with this Narrative following.

The covetouſneſs of the Biſhop of *Rome* for theſe ſeveral hundred of years

The Converts Narrative after his Speech given to Sir *Henry Sidney* then Lord Deputy of *Ireland*.

years paſt have increaſed more than ordinary: Firſt their Covetouſneſs cauſed them to forget God, by neglecting his Will and Commandments. Secondly, It hath cauſed them to accept of the earthly pleaſures of this world, which Satan offered to our Saviour, but Chriſt rejected his offerture by rebuking him, and ſhewed that he cared not for the riches therein; by his ſaying, *My Kingdom is not of this World*, hath not only cauſed the Biſhops of *Rome* to aſſume to themſelves the Titles due to Emperors, Kings and Princes; but above all, to aſſume the name of God to them and their Succeſſors, which, in a word, is Blaſphemy. At *Paris*, during my ſtay there, I improved my ſelf by ſearching the Records, and viewing the Books in that Univerſity; amongſt which, I lighted upon the Clergy of *Leige*, their Apology to Pope *Paſchal* the Second, as touching the Oath of Allegiance which he had granted againſt the then Emperour, *Henry* the Fourth. The ſubſtance of this Clergies Apology being thus tranſlated out of *French*.

Who

Who can juſtly blame a Biſhop for favouring his Lords party, to whom he oweth Allegiance, and hath promiſed by Oath to obſerve it. No man doubts but that Perjury is a grievous offence; God only ſweareth and repenteth not, becauſe wiſdom keeps the commandment of Gods Oath. But for us who often repent that we have ſworn, we are forbidden to ſwear. If a man ſwears, God enjoyns him to perform his Oath unto the Lord, which is not unknown to thoſe that rend the Kingdom and the Prieſthood by a new Schiſm, and with their upſtart Traditions promiſe to abſolve from all ſins, ſuch as incur the crime of Perjury towards their Sovereign, never reading what God ſaid to *Zedekias*, (by the mouth of *Ezekiel* the Prophet) who had committed Perjury againſt his Sovereign *Nebuchadonozor*; *He that hath broken the Covenant, ſhall he eſcape?* Which St. *Hierome* expounds thus. Hence we may learn, that we ought to keep touch even with our enemies, and not conſider with whom, but by whom we have ſworn.

The Clergy of *Leighs*, their apology againſt Pope *Paſchal* the Second, *circa ann.* 1105, or near that time.

Conſidering on this Apology, my ſoul was ſmitten within me, and ſuch a terror ſeized on my Conſcience, that I ſaid within my Soul, ſurely that if *Paſchal* was thus reproved by this Clergy ſo long ſince, how wicked are his Succeſſors grown by this time.

Pope *Pius* the 4*th.* his contrivance againſt the Proteſtants of *England*, *anno* 1560.

At this time, *viz. anno* 1560. a ſtrict *Bull* iſſued out of Pope *Pius* the 4*th.* commanding all the Learned of the ſeveral Orders of that Church to find out proofs and reaſons for perſwading of Subjects to break their Oaths of Allegiance with their Kings and Princes; and to gloſs this device the better, he diſpenced with ſeveral of the learnedſt of the *Franciſcans*, *Dominicans*, and of the Society of *Jeſus*, to Preach among the Proteſtants of *England*; nay with ſome of them, to marry, ſaying that the Marriage of *England* eſtabliſhed by the Queen and her Clergy was no Marriage, but plain Hereſie. All theſe ſo diſpenced, were to give monthly intelligence; if from *France*, to the chief Cities there; if from *Spain*, or from other Territories, to thoſe places; and for fear any of theſe

theſe ſhould be diſſwaded from their Orders, others were ſent to diſcover them, if they found their inclinations ſo bending, before they came to be fully reſolved to turn; this, one *Andrew* Mr. *Gibbons* a *Scotch Frier* aſſured me, who was ſent for this purpoſe, and betrayed one *John Gyles*, who was then a recanting at the City of *Glocester*: but *Gyles* ingeniouſly confeſſing all the contrivance, and deſiring proof might be brought who was his accuſer. *Andrew* Mr. *Gibbons* was ſummoned to appear, and to proceed, but *Andrew* ſuſpecting that himſelf was catch'd, ſtraitly ſeemed to go, but pretending to go into his Lodging for ſome papers to give the Bayliffs of *Glocester*, went out the back-way, and ſo took Horſe, and fled into *France*, and came to *Paris*; what became of *John Gyles*, I did not enquire.

How the Penitents thoughts were when he ſearched after theſe writings firſt, and how he altered his opinion after

Still being deſirous to ſearch after all Indulgences, Abſolutions and Diſpenſations for Oaths, Allegiance, and for Rebellions, to ſtrengthen the Church of *Rome*, ſuppoſing thereby to have made my ſelf a Fortune, and

to be esteemed well of by the Clergy and Laity of *Rome*. I for the most part made it my purpose to collect all things of this nature, these being some of my Collections.

Paul the 3d. his Indulgence for Whoring and Adultery for money.

Paul the Third granted an Indulgence for Harlots to use their bodies with any men, and to trade in this Sin, as I found by his *Bull* in the third year of his Papacy, granted upon the pretence that the flesh being so unruly a member, could not be mortified, although several Laws have been made against those evil sins; yet the Sin was to be excused with those who could not consist in the State of Chastity, provided the man gave a certain fee to the spiritual *See*, and that the woman paid a yearly Revenue also, and entred her name in the Registry to pay her fees accordingly, which was to be gathered weekly; this was pretended to go for the redemption of Slaves and Prisoners of the *Roman* Religion, either with *Turk* or *Heretick*. Every House or Stewes appointed for this purpose, to have an Iron-Trunk or Box fastned in the Wall of these Stewes,

Stewes, wherein the party thus inclined, was, before he could be permitted to take his pleaſure to put in his ſumm through a ſlit in the ſaid Box: And three Teſtees were to wait on theſe Houſes weekly, to take out what ſumms there were thrown in, whereof one third part was for the Houſe, the Whores were to have another third part, and the *See* of *Rome* another third part; at this time it being calculated that the Regiſtry contained in *Paul* the Thirds days, 45000 Harlots that paid him Tribute, and that by *Pius Quintus* his Papacy it encreaſed to the number of 64360 Harlots, paying him weekly Tribute, and all thoſe who went to any ſecret Whore, were to be excommunicated, if they were ſo catch'd, until he had paid ſeven fold the rate of the Whore's permitted, which was ſeven *Julies* ſo permitted.

The Popes Pardon for killing a Lutheran.

An Indulgence was granted by this Pope for to kill any that followed *Luthers* Opinion, a thouſand years pardon for his Sins, beſides the honour to bee enrolled by the name of *Rome*'s faithful Souldier.

Pope *Paul's* Indulgence to Rebels, &c.

This Pope *Paul* by his *Bull* entred at *Paris* runs, Engliſhed thus: *Whereas we find the Hereticks now concord in the Adminiſtration of the Sacrament of the body of Jeſus, We grant full remiſſion of Sins to thoſe our Sons of our Mother Church that ſhall ſtop or hinder their union amongſt Hereticks.*

We alſo abſolve all Subjects from their Oaths of Allegiance unto their Heretick Kings, Princes, or States, as they be enemies unto the holy See *of St.* Peter: *All men from their tye of Matrimony with Heretical Wives, or Wives from their Heretical Husbands: Alſo all Children from their Parental obedience either to an Heretick Father or Mother. Alſo we abſolve all Parents not giving to their Heretick Children their Benediction or Portion, either to give their Eſtate to the next Catholicks of the Mother-Church a-kin to the Family, or to give or to diſpoſe of it to any other perſons uſe.*

Paul the Third, the Servant of the Servants of Jeſus Chriſt, and to *Ferneſius* our Truſty and Faithful Son and Champion for the *Holy See* of St. Peter;

ter; the Bleſſings of the Holy Trinity attended on the Perſon of our Well-beloved Son *Ferneſius*, of St. *Peter*, of St. *Paul*, of the Mother of God: The Benediction of the Holy Hoſt of Heaven, of the Arch-Angels, Angels, Saints, Patriarchs, Prophets, Apoſtles, and holy Martyrs aſſiſt thee, and thoſe fighting under thee, in our holy Cauſe: We grant to thee our Son and Faithful Souldier *Ferneſius*, a true and plenary Pardon for all thy ſins committed, or to be committed by thee, or any other fighting under thee, fighting for the holy Cauſe of St. *Peter*, our Predeceſſor of this *See* of *Rome*. We will and command the Arch-Angels, and Angels, to carry into Heaven the Souls of thoſe our Souldiers that ſhall be ſlain in Battel for our *Holy See* of *Rome* (fighting in ſo juſt a cauſe) immediately upon their Expiration, not ſuffering or enduring the leaſt pain of Purgatory. Alſo an Abſolution of ſins of one hundred years, to all the Children of thoſe dying, or being ſlain in this our holy Cauſe, againſt the Hereticks and Ene-

Paul the 3d. his Indulgence granted to *Ferneſius*, who went to fight againſt the Proteſtants in *Germany*.

mies of our *Holy See* of St. *Peters*, 4*th. Ide June*, in the third year of our *Pontif.*

Paulus Tertius

Beneventum that Archb shop upholds so doing.

Julius the Third continued the *Council of Trent*; and we find in the Universities of *Paris* a piece of a Letter of this *Julius* written to *Casa* the Archbishop of *Beneventum*; wherein he returns him thanks, and absolves this Bishop, for a Book written by this *Casa* defending the sin of *Sodomy*: which I do heartily lament that I took not a Copy thereof, but can assure that I saw that Letter, and the Books name specified therein, for Toleration, and defence of *Sodomy*.

How the Jesuits to ingratiate themselves with the Pope, and to mislead the Commonalty, make him and his acts above God and the holy Scriptures.

The Jesuits of *Paris* their opinion was to the *Council of Trent* in the year 1550. (just at my coming thither) that the Pope and the Council were above all that is called God, and of greater force than the Scripture was; for which opinion one *Veratus* returned this Society thanks from the Council; and so it was upon the Jesuits opinion voted in that Council, that

their

their Acts and the Popes were beyond the Law, the Prophets and the Scriptures.

Ludovick de Freake, the Council of *Trents* Messenger between them and the Jesuits of *France*, who brought them these Instructions to destroy the Church of *England* from *Boneventum* the Archbishop, named *Casa*.

The Messenger between the Council of *Trent* and the Jesuits of *Paris*, was *Ludovick de Freake*, formerly a Priest in *England*, who brought with him up to *Paris*, from the Council, several kind of Indulgences and Instructions for the Society to undertake, and grant, and teach: Part of the Instructions were thus, to take notice of the confessions of the people of *France*, especially of the Nobles and Gentry; and in case they suspect any thing detrimental to the *Holy See* of *Rome*, then to confer with three or more Confessors of the suspition, and so to take *memorandums* of certain questions to be asked of the party so suspected the next time.

Also to converse with the Noblest, and to discourse variously until they find which way he is inclinable most, and to please them accordingly in their discourse; and in case any of you be, or chance to be any of their Confessors, ye are to take *memorandums* of

of things doubtful and ſuſpitious, and at the next Confeſſion to urge them to thoſe parties then confeſſing, by which any three or more are to conſult, and give the *See* of *Rome* and her Councils intelligence more or leſs, that the Mother-Church might be informed, and all evil prevented that is or ſhall be pretended againſt her.

This Diſpenſation of the Pope hath beguiled many wiſe men in *England*.

You are to aſſociate with all ſtrangers Heretical, as well as Chriſtian Catholick; if Heretical, to be civil, and not to diſcover your profeſſion; and for the better procurement of theſe deſigns deſigned, or to be accompliſhed, ye may with leave of any three of the Society be permitted to wear what dreſs or habit you think convenient, provided the Society hear from the party ſo diſpenced. Any of you thus diſpenced with, may go with the Heretick to any of their heretical Meetings permitted by Acts or Contracts of Peace between Princes: by this contrivance ye may both inform the Mother-Church, and in caſe any of you be employed to aſſiſt her to go into any of the heretical Villages

or

or Territories, you will be the more able to ſerve the holy *See* of St. *Peter*, and keep your ſelves from ſuſpition.

In caſe any of ye be thus employed, ye are diſpenced with either to go with Hereticks to their Churches, or as you ſee convenient. If you own your ſelves Clergy-men, then to Preach, but with caution, till ye be well acquainted with thoſe Hereticks you converſe with, and then by degrees add to your Doctrine by Ceremonies, or otherwiſe, as you find them inclinable. If ye be known by any of the Lay Catholicks, you are to pacify them by ſaying ſecret Maſs unto them, or by acquainting other Prieſts (who are not able to undertake this work) with your intentions, who doth generally ſay Maſs unto them. If the Lay men be of any Parts, or of Wit, you may diſpence with them alſo, reſerving the ſame proviſoes, and thereby he may acquire an Eſtate, and be the more able to ſerve the Mother-Church.

The Popes Diſpenſation with Impoſtors to Preach all Doctrines in *England*, to confound that Church.

In caſe they ſcruple in taking of Oaths, you are to diſpence with them, aſſuring

The Popes manner of diſpenſing with Oaths, a good *memorandum* for Proteſtant Juries to recollect, and to conſider.

aſſuring them that they are to be kept no longer than the Mother-Church ſees it convenient. Or if they ſcruple to ſwear on the *Evangeliſts*, you are to ſay unto them, that the Tranſlation on which they ſwear, his *Holineſs* the *Pope* hath annull'd, and thereby it is become Heretical, and all as one as upon an ordinary Story-Book.

In caſe in ſtrange Countreys, ye be known by Merchants or others trading or travelling thither, for to ſtrengthen your deſigns the more for your intention, you are diſpenced with to Marry after their manner, and then ye ſafely may make anſwer, that Heretical Marriage is no Marriage, for your Diſpenſation molifies it ſo, that at the worſt it is but a *Venial Sin*, and may be forgiven.

The Popes contrivance to demoliſh the Proteſtant Church of *England*.

Ye are not to Preach all after one method, but to obſerve the place wherein you come. If *Lutheraniſm* be prevalent, then Preach *Calviniſm*; If *Calviniſm*, then *Lutheraniſm*; if in *England*, then either of theſe, or *John Huſſes* opinions, Anabaptiſm, or any that are contrary to the *Holy See* of St.

St. *Peter*, by which your Function will not be ſuſpected, and yet you may ſtill act on the intereſt of the *Mother-Church*; there being as the Council are agreed on, no better way to demoliſh that Church of Hereſy, but by mixtures of Doctrines, and by adding of Ceremonies, more than be at preſent permitted.

Some of you who undertook to be of this ſort of heretical Epiſcopal Society, bring it as near to the *Mother-Church* as you can; for then the *Lutheran* Party, the *Calviniſts*, the *Anabaptiſts*, and other Hereticks will be averſe thereunto, and thereby make that Epiſcopal Hereſie odious to all theſe, and be a means to reduce all in time to the *Mother-Church*.

This Diſpenſation ſhews how the Pope for his purpoſe diſpenceth even with the Proteſtant Church of *England* it ſelf for her gain.

You are further (during the time you take theſe ſhapes upon you) to obſerve thus much of the rules of the *Mother-Church*; the *Mother-Church* diſowneth the Regal Power to be her Superior, eſpecially the Heretical Powers Regal, or otherwiſe. Upon this ye are to take theſe meaſures: You muſt bemone your followers and Auditors,

This Diſpenſation ſhews that the Pope and his Emiſſaries be the Factions between the King, Parliament and Subjects.

ditors, saying, *Are not we persecuted for righteousness sake? What Flesh and Blood can endure this! We be more zealous against the Pope than they, and yet we be persecuted.* By these means your contrivances will light on those ye lead along, and not on your selves. This will advantage you much; hang you or burn you they dare not; but their perpetual acts against the party that follow you, will take off the late severities they lay on us, in saying, *We burnt the Hereticks their Ancestors, and so at last bring that odium upon that Heretical Church in* England, *which they have thrown on us. And as you will be more admired by the people, so the Hereticks will asperse that Heretical King and his Church, as little differing from us.* These Instructions I am commanded to recommend unto you, as being approved by his Holiness *Julius* the Third, your Supream Father, and his wholsome Council to be handled and performed to the utmost of your Powers, Wealth, Parts, Learning and Capacities, for the good of the Mother-Church. Dated the

fourth

fourth *Ide* of *November*, 1551.

Beneventum.

Upon theſe conſultations I was amazed to behold theſe and other the contrivances that hath been contrived againſt the Church of *England* ever ſince King *Henry* her Royal Highneſs Father fell from the *See* of *Rome*, but yet duly taking *memorandums* of theſe things for my curioſities ſake, at firſt then deſigning to have practiſed theſe inſtructions, at laſt ſeriouſly pondering upon theſe devices, and upon ſeveral others of this kind (which would contain a large volume to ſet them out to publick view,) I pretended to come over hither to practice the ſame; and to colour my feigned intention, I ſaid I took theſe *memorandums* for my inſtructions, and ſo left *Paris* in the month of *April*, *anno* 1566. and landed at *Dover* the month following; from whence I came to this Kingdom, where ſince I have ſatisfied the Archbiſhop ann the reſt of my Brethren the Clergy, by my laſt confeſſion publickly in this City of *Dublin*: Yet for further aſſu-

How the Cenverts contrary deſign turned to his Converſion.

aſſurance of my confidence in the Proteſtant Faith of *England* now eſtabliſhed by her Highneſs and her Parliament of this Nation. *I* Samuel Maſon *being ſtrucken in Years, not knowing how ſoon it may pleaſe the Almighty God to take me from hence, as alſo to take off all evil Calumnies, Aſperſions, and ſuſpitions of me* Samuel Maſon, *as if I ſhould dye in the* Roman *Church. I do humbly lay this my Narrative before your Lordſhip, as Chief under her Highneſs in theſe her Dominions of* Ireland, *for a true and ſignal teſtimony of my fidelity to her Highneſs her Government both in Church and State. Dated at* Dublin *the* 24th. *day of* Auguſt. 1566.

Samuel Maſon.

John *Garvey* his deſign for preſerving of this *memorandum.*

I was the more deſirous to keep this Memorial of this Convert, by reaſon the Speech (for the declaring of her Converſion) was ſpoke in my Cathedral: I being but the year before by her Royal Highneſs preferred to that Deanery, as appears by her Majeſties ſpecial Letter now on Record,

cord, and alſo I have inſerted this amongſt others of my Diaries to remain hereafter with other of the *memorandums* concerning this Deanery, deſiring my ſucceſſors to follow the ſame for the publick benefit of their Succeſſors, and to be produced as time ſhall ſerve for their ſeveral occaſions moſt opportunely and fit.

The Convert continued not fully two years in his Parſonſhip or Pariſh before he died, my ſelf Preaching his Funeral Sermon, where ſeveral with ſorrowful tears lamented the loſs of ſo true a Penitent, chooſing this Text ſuitable for his Converſion: *Bleſſed are they that die in the Lord, &c.* whom all muſt ſuppoſe did, as appears by his hearty Recantation and declaration aforeſaid: He was buried in his Pariſh at *Finglas*, two miles diſtant from *Dublin*, on the Feaſt of St. *Bartholomew*, *Ann. Dom.* 1568. The Converts death and burial.

In the year of our Lord 1584. Sir *John Perrot*, then Lord Deputy of *Ireland*, taking his Progreſs into the Province of *Connaught*, there came to his Lordſhip a Friar *Carmelite* named

Malachias Malone, by ſome called O *Malone*, (Brother unto Mr. *William Eughter*) who had been of that Order about 36 years, even from the beginning of King *Edward* the Sixth's Reign; this *Malachias*, and Sir *John*, then having had great conference together in private. After which, this Friar (in the face of a whole Congregation then met together in St. *Stephens* Church of *Gallway*) renounced the Pope's Supremacy, and alſo the Popiſh Religion.

The Friar's actions and ſpeech upon his Converſion.

At this Recantation he firſt entred into the Church in his Friars Weeds, ſaying to the Congregation theſe words, *Peccavi contra Deum Creatorem meum, contra Reginam, & contra Leges Regnorum ejus.* Then taking off his Friar's Weeds, he ſaid, *Away with theſe Cloaks of Sin, I will cloath my ſelf with the Goſpel of Jeſus Chriſt. Now good people, bear witneſs, from henceforth I conform my ſelf to the Religion eſtabliſhed in theſe her Majeſties Dominions, by her Majeſty and her Parliaments of* England *and* Ireland.

At

At this time ſeveral of the *Roman Catholick* Friars and Jeſuits lurking about that City of *Gallway*, had a deſign againſt this Convert, which coming to Sir *John's* ears, he would not permit him to remain in that Province, but cauſed ſpecial care to be taken of him, and ſo brought him before to *Dublin*, where he was carefully looked after, and lay amongſt my Lord Deputies Servants; the ſaid Lord allowing unto him a certain allowance for his maintenance during his Government in that her Majeſties Realm of *Ireland*. Sir *John Perrott's* care of *Malachias*.

Sir *John* being this year abſent from *Dublin* three months and odd days, returned thither with his Friar upon the 11*th*. of *October* following, and ſo gave her Majeſty and the Lords of the Council here an accounut of this his Progreſs; amongſt the reſt, this of *Malachias* was alſo.

Upon St. *Simon* and *Jude's* Feaſt, being the 28*th*. of *October*, and in the ſame month of his return to *Dublin*, Sir *John*, the Archbiſhop of *Dublin*, Lord Chancellor, the *Primate* of *Armagh*,

magh, the chief Judges and others of her Majeſties Council aſſembled in the Caſtle of *Dublin*. This ſaid *Malachius* (as appears by their Letters unto the Lords here of her Majeſties Council) having acquainted Sir *John* and that Council of ſeveral matters and diſcoveries which he had to reveal unto them, he was called for to appear before them, at which time he declared how he had been a grievous Traytor to God, and to her Majeſty, and there declared this declaration in writing following; having got Mr. *Fenton* to write the ſame, that the Lord Deputy and Council might read it the eaſier.

The Friars Confeſſion before the Lord Deputy and Council of *Ireland*.

I Malachias ô Malone, *born at* Bullintobber *in the County of* Mayo, Anno Chriſti 1522. *in the Year of our Lord* 1548. *upon the Aſſumption of our Bleſſed Lady I received the Order of* Mount Carmel, *generally called* Friars Carmelites, *and became a Member of that Order of the Convent of* Ballinſmale *in the ſaid County, continuing therein for the ſpace of* 12 *Years before I departed from thence. Afterwards in the Year* 1561. *I jour-*

journied towards Seuil *in* Spain, *in the company of* Tho. Lynch, Garrott Fitz-Gerald *of my own Order*; *alſo in the company of my Couſin* James Malone, John Bourke, Philip Corwine, *and of* Thady ô Bryan, *who in the City of* Sevell *took on them the Order of St.* Francis. *I tarryed at that City about two Years, and from thence journied into* France, *then coming into the City of* Paris, *I met with ſeveral of my Countrey-folks, who civily uſed me*; *At that time I was employed by* Ludovic Freake, *one of the Order of Jeſus, for to carry over certain papers of Inſtructions unto* Shane ô Neale, *then ſtirring in the Province of* Ulſter, *which I ſafely delivered unto him from Father* Freake. *The Contents thereof were, to ſet up his Title, which his Anceſtors claimed in that Province, and not to make any conditions with the* Engliſh, *unleſs it were upon great advantage, or in great extremitie*; *for* Franee *and* Scotland *ſhould both aſſiſt him, when he had raiſed up that Countrey.*

After I had received theſe Inſtructions, he produced the Biſhop of

Rome's Bull of Indulgence, and liberty unto all those who undertook to succour and assist that Mother-Church of *Rome*: The Contents be as these:

Pius Quintus his *Bull* for Anathematizing Protestants, that the Undertakers for the advancement of *Rome* might not scruple any thing when they are indulged.

PIUS *the Servant of the Servants of* God, &c. *Whereas we have found and daily find Heresies increasing in several Colonies, Principalities, Realms and Countreys subject to the sacred* See *of St.* Peter *our Predecessor, and they falling from, and deserting our Jurisdiction with their blasphemous and railing writings against Us, our Ceremonies, and Apostolick Jurisdictions and Priviledges granted unto Us and our Successors from* God, *and formerly generally acknowledged by Emperours, Kings and Princes to be Ours, and our Predecessors due and right.*

We therefore in the Name of the holy Trinity, of the Blessed Mother of God, *the Virgin* Mary; *of St.* Peter, *of St.* Paul; *in the name of the holy Host of Heaven, of the Arch-Angels and Angels, of the holy Apostles, Saints, and blessed Martyrs, do Anathematize all Heretiks lying, trading or travelling in or amongst the same, whersoever dis-*

disperſed over the face of the whole Earth. We further will and authorize the Wiſe and learned of our Eccleſiaſticks, expert in Divine Service, to labour, endeavour and deviſe all manner of devices to be deviſed, to abate, aſſwage, and confound thoſe Hereſies repugnant to our ſacred Laws, that thereby theſe Heretick might be either recalled to confeſs their Errors, and acknowledge our Juriſdiction of the See *of* Rome, *or that a total infamy may be brought upon them and their poſterities by a perpetual diſcord and contention amongſt themſelves, by which means they may either ſpeedily periſh by God's wrath, or continue in eternal difference, to the reproach of Jew, Turk, Heathen, nay, to the Devils themſelves. Given at* Rome *the* 6th. *Ide of* May, Primo Pontif.

Pius Quintus.

The Copy of this *Bull* of Indulgence and Commiſſion was tranſlated unto me into *Engliſh* by a learned Penman named *John Warham*, Nephew to *William Warham* ſome time Arch-

biſhop of *Canterbury*. After that I had got a Copy of this *Bull*. Mr. *Freake* and I diſcourſed concerning the ſame, becauſe I thought it impoſſible to overthrow the Proteſtants, unleſs it were by force of Arms; but he replied that it was eaſy to do it otherwiſe, by telling me that this *Bull* diſpenced with the Deviſor for deviſing of new Tenents, Doctrines and Covenants; nay, that it diſpenced to marry after an Heretical Law; provided that the device intended was to promote the advancement of *Rome*, and that Marriage, as they performed it, was no Marriage, but a venial ſin: Then I made anſwer, In caſe theſe men be taken with this kind of life, and ſo totally fall from *Rome*, what will you do then?

Rome's ſeveral ſorts of Diſpenſations for to ruine the Church of *England*.

He told me after this manner, to the beſt of my remembrance, that thoſe who undertook to ſerve the Mother Church, entred their names in the chief Convents of their ſeveral Orders, and that in their Commiſſions they have ſeveral names, three or four, in caſe they be diſcovered, and

How *Rome* gets all her Intelligence and Knowledge, ſecrets of Kings, and their Councils.

and that when they have intelligence, they may fly to another place, and ſtill keep correſpondence with the Convents.

I demanded of him which ſort had the granting of theſe Licenſes.

He told me that Pope *Pius* had granted a Commiſſion to the Wiſeſt and moſt Learned ſort of the Orders of St. *Dominick*, St. *Francis*, and of his own Order, of the Society of *Jeſus*, to keep a general correſpondence, every quarter at leaſt, with the Convents of theſe Ordes, which teſtimonies were to ſhewn upon theſe general Aſſemblies, as ſignal demonſtrations of their fidelity to the Church of *Rome*. I told him that it was worth my journey coming out of *Ireland* for to travel, becauſe I had learned much experience, and ſhould be cunning for the future.

A demonſtration which of theſe Orders generally be by the Pope Indulged to put falſe Doctrine amongſt us Proteſtants.

To this he ſaid, you ſee how we be by the Hereticks put to our ſhifts every day more then other; therefore we muſt try our skill to be even with them.

How Popiſh Zeal is revenged on the Proteſtant.

I demanded of him, what could it avail

avail the Church of *Rome* to ſet up ſo many Hereſies, ſeeing that the Deviſers dare not openly acknowledge the Church of *Rome*'s Supremacy, but be forced to rail at the Pope, and at her.

A pretty Cheat for diſguiſed Papiſts to rail at *Rome*, and yet be of the Church of *Rome*.

He replied, when they rail at *Rome*, and their hearts be contrary, it is no ſin; they may mean *Rome*, and name it, as it was in the ancient *Roman* days; and alſo the word *Pope*, for that word in Latin *Papa*, is as much as to ſay, a Biſhop; ſo that he may mean one of their Heretick Biſhops, and that theſe mental railings advanced the *See* of *Rome*, and furthered their deſigns in ſeveral reſpects.

(*a*) This ſhews how *Rome* by her Phanaticiſm hindred uniformity in the Church of *England*.

(*a*) Firſt, as it was Hereſies and Schiſms amongſt Hereticks, ſo it hindred uniformity in the Church of *England*.

(*b*) The Papiſts all plead they cannot turn Proteſtants, by reaſon there are ſo many ſorts of them.

(*b*) Secondly, that it was a great advantage for preventing *Roman Catholicks* to turn away from their Principles.

(*c*) And

(c) And lastly, when ever the Church of *Rome* shall have a design to destroy Heresie, she will never want intelligence, having one or more of those wise men amongst these several sorts of Hereticks.

(c) Let dissenters observe this, and how the Papists came to cast the late Plot, begun *Anno* 1678. upon them.

Then I asked, how shall we be able to know her Majesties secrets, and the intents of the Church of *England*?

He said, We have also dispenced with that, and several of that Church have either a *Roman Catholick* Wife, or the Wife a *Roman Catholick* Husband, or they, if both Hereticks, perhaps keep *Roman Catholick* Servants, which are bound to obey the Mother-Church when ever commanded.

A warning for Protestants not to match with Papists, or to keep Popish Servants

I entreated Mr. *Ireton* to give me a Copy of the Heads of the directions that were given unto those who were licenced to perform what this *Bull* had permitted; which was thus: They were permitted to marry upon two accompts; First, because they might not be suspected; Secondly, Heretical Marriage is no Marriage, if

Observe how in *Cromwell's* days Marriages were altered for this purpose.

if their Matrimonial Ceremonies be contrary to the *Romish* Orders.

Thus *Rome* taught Dissention in the late usurped times.

Several of these so licensed are to take divers Callings according to their inclinations, yet to Preach and Expound; and in case they be asked upon what grounds they came by this Science, they must reply by the Spirit of God, by revelation, and by searching of the Scriptures.

In the usurped days they generally called it Teaching, and not Preaching.

In case they be asked upon what grounds they take upon them to Preach, they must reply, We Preach not, but Teach.

Let Statesmen consider of this Jesuitical fetch for Teaching.

But in case they ask, and say, Why do ye then Teach it self? ye must reply, because the Sons of the Prophets did Teach; so did *Jehoshaphat* and his Princes, likewise did the Disciples before Christ's Resurrection, also the Scribes and Pharisees, and divers of the Church of *Corinth*, and these were not Church-men.

A further Jesuitical fetch to adorn the Schisms of *Rome*.

If they say by this means every man may Preach that listeth, you must reply, I could wish we were all Preachers and Prophets, because *Moses* wished all the Lords people were Prophets.

If

If we ſhould make but one or two diviſions amongſt the *Engliſh* Hereticks, *it were all in vain, and our labour loſt*; and this the *Council of Trent* a little before its diſſolution left to our Society to handle, who from *Paris*, *Rome*, and from ſeveral places of *Italy* correſponded with each other, and concluded that *Rome* her ſelf had not continued in that ſplendor as ſhe hath done hitherto, in caſe her *Popes* and *Council* had not brought in novelties to pleaſe peoples fancies, by which means it confounded the capacities of the Laity and common ſort, as they were not permitted to read or ſearch the Scriptures. But by reaſon that the Hereticks of *England*, and other *Provinces* permitted them to read, it was neceſſary before they were well grounded in their Principles, to Preach variety unto them, to ſome the Doctrine of Free-will; to ſome, that Children ſhould not be baptized till they come to Age; to others, a Monarchy of earthly happineſs after this temporal life; to others, that the righteouſneſs of man dependeth not upon the Faith of

Jeſuitical Policies not to permit the Popiſh Laity to read Scripture.

How they have deluded the Proteſtant Laity by miſconſtruing the Scripture, knowing they be permitted to read them.

of Christ, but upon Charity and affliction; and that any gifted man may either give or receive the Sacrament. All these and several such like observations as shall daily spring forth must ye undertake to perform outwardly with great fervency, for thereby ye will not be suspected or discovered; for that one method being duly observed, will absolve ye, and hide your designs designed.

What he delivered to *Shane O Neal* from Father *Freake* whilst he was a Papist.

Then receiving these Instructions I left *Paris*, and journied, and came to *Callis*, from thence I sailed into *Scotland*, and so came for *Ireland*, where I gave the Papers delivered unto me by Father *Freake* unto *Shane O Neale*, which was in the year of *Christ* 1564.

How he came to be Converted.

Judgments falling upon the Head of *Shane O Neal* for his Treachery and Rebellion against our Sovereign Lady the Queen, I said within my self, God doth not prosper these unjust means, yet continuing still in my profession of the Order of *Mount Carmel*, I perceived always the *Roman Catholicks* projects to fail them, which smote my Conscience

ſcience very often, ſo that I reſolved to repent, that I might lay my bones in the Grave in peace, with hopes of a joyful Reſurrection, when I and all mankind ſhall come before our Bleſſed Saviour Jeſus Chriſt, before whoſe Tribunal all muſt appear, and receive according to their works, and Faith in him alone. Witneſs my hand this 28*th.* of *October*, *Anno Dom.* 1585.

Malachias Malone.

The Original of this was ſent to her Majeſty and Council from Sir *John Perrot* Knight, then Lord Deputy of *Ireland*, and that Council, as a ſignal aſſurance of this Convert's Reformation to the Proteſtant Church of *England* now eſtabliſhed.

Although we ſhould have placed theſe following Memorials before the Converſion of *Maſon* or *Malone*, yet hapning to caſt an eye thereon, being entred amongſt my Fathers Manuſcripts, and given unto him from *John King* ſome time Dean of *Tuum*, I have here ſet them forth, that the Reader may

may ſee how ſenſible the Lord *Cicell* was of the *Romiſh* Conſpiracies againſt the Church of *England* and her Majeſty.

Worthy Sir,

You can aſſure her Highneſs of my care and charge which I undertook at my departing from her Grace and the Honourable Privy Council: I aſſure you I do not miſs-ſpend my little time, it being ſo precious, as you and others can teſtify by my former Intelligences ſent by the hands of Captain *Ruſſel*, of which I was aſſured came ſafe to the Council. I intended to have preſented this incloſed with my own hands to her Grace, but her laſt meſſage to me hath been the occaſion of ſending it ſooner upon two accounts; It being a matter of ſudden prevention, and likewiſe having ſo ſure a hand, and the conveniency of Mr. *Edward Maxwell*'s and others of our *Engliſh* Factors here going from hence, and guarded by her Graces Ship called the *Swallow*, I ſhall make all the ſpeed I can poſſible, and with God's

Gods help ſee your Worſhip is chearful as ever, though I am ſomewhat altered by this laſt Voyage. God preſerve your undertakings both at home and abroad, for the publick good of her gracious Majeſty, and welfare of the Nation. *Your aſſured Servant,*

Venice, April 13*th.* 1564. *E. Dennum.*

A Liſt of ſeveral Conſultations amongſt the Cardinals, Biſhops, and others of the ſeveral Orders of *Rome* now contriving and conſpiring againſt her gracious Majeſty, and the eſtabliſhed Church of *England.*

Pius having conſulted with the Clergy of *Italy,* and aſſembling them together, it was by general conſent voted, that the immunity of the *Romiſh Church* and her Juriſdiction is required to be defended by all her Princes, as the principal Church of God.

And to encourage the ſame, the Council hath voted that *Pius* ſhould beſtow her Graces Realm on that Prince who ſhall attempt to conquer it.

There was a Council ordered by way of a Committee, who contain three of the Cardinals, two of the Archbiſhops, ſix of the Biſhops, and as many of the late Order of the Jeſuits, who daily encreaſe, and come into great Favour with the Pope of late: Theſe do preſent weekly methods, ways and contrivances for the *Church* of *Rome*, which hold the great Council for the week following in employment how to order all things for the advancement of the *Romiſh* Faith. Some of theſe Contrivances coming to my hands by the help of the Silver key, be as follow:

1. The People of *England* being much averted from their Mother-Church of *Rome*, they have thought fit, ſounding out their Inclinations how the common ſort are taken with the Liturgy in *Engliſh*, for to offer her Grace to confirm it, with ſome things altered therein, provided that her Grace and the Council do acknowledge the ſame from *Rome* and her Council; which if it be denied, as we ſuppoſe it will, then theſe are

to

to aſperſe the Liturgy of *England* by all ways and conſpiracies imaginable.

2. A Licence or Diſpenſation to be granted to any of the *Romiſh* Orders to Preach, ſpeak, or write againſt the now eſtabliſhed Church of *England*, amongſt other Proteſters againſt *Rome*, purpoſely to make *England* odious to them, and that they may retain their aſſiſtances promiſed them in caſe of any Princes invaſion, and the parties ſo licenced and indulged (diſpenced with) to be ſeemingly as one of them, and not to be either taxed, checkt, or excommunicated for ſo doing; and further, for the better aſſurance of the party ſo licenced and indulged, the party to change his name leaſt he be diſcovered, and to keep a quarternal correſpondence with any of the Cardinals, Archbiſhops, Biſhops, Abbots, Priors, or others of the chief Monaſteries, Abbeys, *&c.* At which quarternal correſpondence ſhall not only give the Pope intelligence of Heretical conſpiracy, but be a full aſſurance of their fidelity to *Rome*.

This propoſal was much debated

in the Council, which cauſed ſome of the Council to ſay, how ſhall we prevent it, in caſe any of the parties ſo licenced flinch from us, and receive a good reward, and fall off from our correſpondency.

3. It was then ordered that there ſhould be ſeveral appointed for to watch the parties ſo licenced and indulged, and to give intelligence to *Rome* of their behaviour, which parties are ſworn not to devugle to any of thoſe ſo licenced or indulged what they be, or from whence they came, but to be ſtrange, and to come in as one of their Converts, ſo that the party ſhall be cautious how and which way he bendeth.

It was afterwards debated how it ſhould be ordered in caſe any of the Heretical Miniſtry of *England* ſhould become as they who had theſe Licences, and what ſhould be done in that caſe.

4. It was then anſwered by the Biſhop of *Mens*, that that was the thing they aimed at, and that they deſired no more than ſeparation amongſt

mongſt the Hereticks of *England*, and by ſo doing, in caſe any Animoſity be amongſt them, the Church eſtabliſhed by the Heretick Queen, (as they ſo termed her Grace) there would be the leſs to oppoſe the Mother-Church of *Rome*, when-ever Opportunity ſerved: This Reaſon of the Biſhop pacified the whole Council.

5. It was granted not only Indulgence and Pardon to the party that ſhould aſſault her Grace either private or in publick; or to any Cook, Brewer, Baker, Phyſitian, Vintner, Grocer, Chirurgion, or any other Calling whatſoever, that ſhould or did make her away out of this World, a Pardon, but an abſolute Remiſſion of Sins to the Heirs of that Parties Family ſprang from him, and a perpetual Annuity to them for ever; and the ſaid Heir to be never beholding to any of the Fathers for Pardon, be they of what Order ſoever, unleſs it pleaſed himſelf, and to be one of thoſe Privy-Council whoſoever Reigned, ſucceſſively.

6. It was ordered for the better

assurance of further intelligence to the *See of Rome*, to give Licences to any that shall swear to that Supremacy due Obedience and Allegiance to her Powers to dispence with Sacraments, Baptism, Marriages, and other Ceremonies of our now established Church in *England*, that the parties so obliged may possess and enjoy any Office or Employment either Ecclesiastical, Military or Civil, and to take such Oaths as shall be imposed upon them, provided that the said Oaths be taken with a Reserve for to serve the Mother-Church of *Rome* whenever Opportunity serveth, and thereby, in so doing, the Act in Council was passed it was no sin, but meritorious, until occasion served to the contrary; and that when it was so served for *Rome*'s advantage, the party was absolved from his Oath.

7. It was also ordered that all the *Romish* Orders, as well Regular as Secular, to cherish all the Adherents of the Mother-Church of *Rome* whenever occasion serveth, to be in readiness at the times that shall be appointed,

pointed, and to contribute according to their capacities what in them lieth for the promotion of the *Romiſh* Cauſe.

8. It is ordered that the *Romiſh* Party ſhall propoſe a Match for the Queen of the *Catholick Princes* for to further or promote the *Romiſh* Faith.

9. It is ordered upon pain of Excommunication, and of a perpetual Curſe to light on the Families and Poſterities of all thoſe of the Mother-Church of *Rome*, who will not promote or aſſiſt by means of Money, or otherwiſe, *Mary* Queen of *Scotlands* pretence to the Crown of *England*.

10. It is alſo ordered that every *Romiſh Catholick* within *England* and *Ireland*, or any of *Englands* Territories, to contribute to thoſe *Romiſh* Biſhops, Pariſh Prieſts, *&c.* that are privately, or ſhall be by *Rome* ſet over them, to pay all the Church duties, as if they were in poſſeſſion, upon pain of Excommunication of them and their Poſterity.

11. It is ordered that the *See of Rome* do diſpence with all parties of

the *Roman* Faith to ſwear againſt all Hereticks of *England* as elſewhere, and that not to be a crime, or an offence againſt the ſoul of the party, the Accuſer taking the Oath, with an intention to promote or advance the *Roman Catholick* Faith.

The Original being kept private in her Majeſties ſecret Cloſet amongſt other Papers of ſecrecy at that time not to be publiſhed, having a Correſpondent at that time in *Italy* to ſend her Majeſty Intelligence of Foreign conſpiracies and contrivances.

This ſame noble Peer mentions in the ſame Book of his Memorials this relation, which is alſo ſuitable for our purpoſe.

A Relation of a Puritan Preacher permitted by the Jeſuits to Preach diſſention at *Norwich*.

In the Month of *June*, *Anno* 1584. was *Francis Throgmorton* ſeized on in *London*, and ſeveral Treaſons were laid to his charge; although he was a Papiſt, yet he was a great friend to one *Samuel Harper*, who ſeveral times Preached after a Puritannical manner in the Town of *Norwich*: This great converſation of his with this pretended Miniſter, cauſed great ſuſpitions

to

to ariſe in that Town amongſt the Inhabitants, there being more than ordinary betwixt theſe two.

It chanced that one *Richard Cade* an Inhabitant of the ſame Town being preſent then at *London*, and at the Trials of *Edward Arden* and *John Summervile*, who were both condemned but the year before for Conſpiracy and Treaſon againſt the Queens Majeſty; at which Trial he heard *Edward Arden* confeſs that this *Throgmorton* was engaged in the ſame Conſpiracy. Now this Mr. *Cade* being well acquainted with *Throgmorton*, informed the Lord Mayor of *London* of what he had heard, who upon this Information apprehended *Throgmorton*; but treaſonable Papers being found then in his Pocket, verified Mr. *Cade*'s Evidence. Amongſt the Papers was found a Letter dated at *Norwich* the ſecond of *June* from the above-named *Richard Harper*, with theſe expreſſions: *Let us know how our Friends from* Spain *and yours in* London *do correſpond, and whether that King continues his purpoſe, that the*

How it came to be diſcovered.

By *Harper*'s Enquiry it is plain that the Plot of 1588 was then a hatching.

the Engagers may be ſatisfied and have notice.

Upon theſe words expreſt, Mr. *Cade* adviſed that his Chambers both at *Norwith* and in *London* might be ſearched, and that *Samuel Harper* may be ſeized on, which was approved of, and ſo ordered; but *Samuel Harper* by ſome notice having warning, fled not above three hours before the Purſuivant could come to *Norwich*, yet ſeveral Papers of Treaſon were found in this *Throgmorton*'s Chamber, amongſt which there were Licences and Pardons from the Jeſuits Convent at *Sevill*. The undertakers were to be of what Trade or Calling ſoever they pleaſed, to teach what Doctrine, to be of what Opinion or Religion ſoever, provided that they aſſembled quarterly together, and keep a monthly correſpondence with that *Convent*. Papers to the ſame effect from that Societies *Convents* at *Paris* and at *Rome* were found dated from thence, touching the *D.* of *N.* who was only ſtiled by the name of *Thomas Howard*, Gent. our very good Friend.

The treaſonable Papers that were found in *Throgmorton*'s Chamber.

How the Jeſuits ſtiled the D. of *N.*

Friend. Had theſe Papers been extant at his Trial, they would have ſatisfied her Highneſs and her Council very much; yet being diſcovered at this preſent, they give us great inſight, how *Rome* contrived the Wars of *Scotland*, and ſo many Traytors againſt her Highneſs, and that Queen *Mary* of *Scotland* was correſpondent with them. The Originals her Highneſs is loath to have publiſhed for ſeveral reaſons beſt known to her Majeſty.

This *Francis Throgmorton* being condemned for High Treaſon, was drawn from *Newgate* unto *Tyburn*, where he was hanged, bowelled, and quartered on the 10*th*. of *July* following; before his Execution he confeſſed that there were in *England* above a dozen that he knew who were permitted to Preach by the Jeſuits Licences, purpoſely to breed a Faction in theſe Dominions; but by reaſon that he was condemned, and to be hanged, he thought he was not bound to diſcover their names. This account I have from the Sheriffs, certified from the Records

Obſerve how the Pope licences Jeſuits and Friars to Preach in a Diſſenters Habit to make a Faction with Proteſtants.

Records of *Guild-Hall*, where he was Tried, and received his Sentence. Many more things of this nature may we bring during this gracious Queens days; but we ſhall abbreviate, and draw nearer to her Succeſſor King *James* of happy Memory.

Pope *Clement* the 8*th*. projects to hinder King *James* his Succeſſion to Queen *Elizabeth*.

Pope *Clement* the 8*th*. conſulting with his Emiſſaries how this King had married into a Proteſtant Monarchy, ſet all his Engines at work to defraud this Monarch of the Succeſſion after Queen *Elizabeth*; for about the year 1601. this Pope ſent his *Breves* (as they call them) into *England*, warning all the Clergy and Laity that profeſſed the *Roman* Faith, not to admit after the Queens death any Prince how near ſoever in Blood to the King of *England*, unleſs he ſhould bind himſelf by Oath to promote the *Catholick Roman Religion* to the utmoſt of his Power. To promote this their wicked conſpiracy, at the ſame time came into *Scotland* two factious and wicked ſpirited Jeſuits, *viz*. *John Hamilton* and *Edmond Hay*, the firſt eſpecially, for that he was known to have

have been a chief Inſtrument of the Seditions raiſed in the City of *Paris* in the time of the League. King *James* having intelligence of their repairing into his Dominion, ſet forth a Proclamation inhibiting their reſort under the pain of Treaſon: In which Proclamation, to make them the more odious, theſe two were compared to *Bothwell* and *Gowry*, his Majeſty declaring at that preſent that he would judge no otherwiſe of their Receptors, than of thoſe that did treaſonably purſue his own life; yet notwithſtanding this Kings Proclamation, they found holes to lurk in amongſt thoſe of their own Religion in the Northern parts, and by this means kept in the Country, till after ſome years that *John Hamilton* was apprehended and carried to the *Tower* of *London*, where he died before he came to Trial. Still they continued their Projects againſt this King, and his Title to *England*, knowing they had loſt all hope of gaining his affection, or obtaining any promiſe of the toleration of their Religion when he ſhould come to that

Crown

Crown. Thereupon they fell to treat of a Marriage betwixt the Lady *Arabella*, and *Robert* Prince of *Savoy*; and that not ſucceeding then, they propoſed a Match betwixt the ſaid Lady and a Grand-child of the Earl of *Hartfords*, judging by this conjunction many would befriend them to the excluding of this King from the ſucceſſion of the Crown of *England*; but the Queens Majeſty, who truly favoured the Right of this Monarch, though ſhe would not openly profeſs ſo much, daſhed all theſe Jeſuitical projects, and ſo cauſed an eye to be kept upon the Lady *Arabella*, as alſo upon all who reſorted unto her, by whoſe Majeſtick wiſdom this high Monarch came peaceably, and was invited by an unanimous conſent of her Majeſties Privy-Council to his Crown of *England*, as may appear by that Councils proceedings after the Queens death, by their Letter ſubſcribed by that Council then in being, which Biſhop *Spotſwood* ſpecifies in his Hiſtory of the Church and State of *Scotland*, *pag.* 473.

This

This King was ſcarcely ſetled in his Throne to ſettle the Affairs of his Realm of *England* when this Papal Society contrived to have executed a quick diſpatch of King and State, as appears by their bloody contrivance of the Gun-powder Plot, which being already ſet at large to publick view, the Narrative we refer to the Reader, and ſo omit it. Many more Jeſuitical Plots of this nature we could bring in during this Kings days contrived, as that of *Gundymores*, and others, but ſhall lay them aſide, and treat of matters of this nature contrived during the Reign of his Son *Charles* the Firſt of happy Memory.

How the Papiſts thought by the late Kings Marrying of Queen *Mary* to bring in the *French* Kings Forces into *Ireland* to invade that Nation, and ſo to claim a Title to that Crown.

We have already mentioned the Papal contrivance for a Match for the Lady *Arabella*, as a means to defraud the Kings of *Scotlands* Right to the Crown of *England*, the Papiſts rejoycing at the conjunction of *England* and *France* by the Marriage of *Charles* the Firſt, and Queen *Mary* of *France*, hoping thereby to raiſe ſuch another claim to the Crown of *England* as *France* did in the Reign of Queen *Eliza-*

Elizabeth by that Match of *Mary* Queen of *Scots*; they contrived a way to set *Ireland* in an Uprore; for King *Charles* the First was no sooner setled in his Throne when *Ireland* was full of the rumour of *Lewis* the 13*ths* preparations and intentions for the invading of the same, as appears as well by the Records of the Council, if doubted, as also by Sir *James Ware*'s Memorials. The noise of these preparations caused the Lord *Henry Faulkland* then Lord Deputy of this Nation, to advise with the Privy-Council what course to take for to oppose these *French* intentions. They upon consultation in this Affair set forth a Proclamation that the chief of the Kingdom should meet at *Dublin*, and then to demand a general contribution of the Inhabitants for to raise and maintain Forces to oppose that King. The Castle of *Dublin* being first appointed for that Assembly, St. *Patrick*'s *Church* in *Dublin* was afterwards ordered for this Assembly to meet at.

The

The Papists were upon high terms, and would not contribute towards the safety of this Nation, unless the Lord Deputy and Council would grant them a toleration for their Religion, and also leave to build themselves Churches, and pretended Religious Houses as many as they listed, and where they pleased in all Cities and Corporate Towns.

The Papists would not assist their King but upon terms.

These their proposals put a stop to these proceedings for the present, so that this Assembly was for the present dismissed, it being about *Michaelmas Term*, *Anno* 1626. And another day was nominated for them to meet again, until they had acquainted his late Majesty with their demands; yet in the interim *James Usher* late *Primate* of *Ardmagh* assembled all our Protestant Bishops together, and so prevented these Popish demands by this their protestation, as follows.

The Religion of the Papists is Superstitious and Idolatrous: Their Faith and Doctrine Enormous and Heretical: Their Church, in respect of both, Apostatical. To give them therefore a tole-

The Protestant Clergy of the *Church* of *Ireland*, their protestations against these Popish terms.

toleration, or to consent that they may freely exercise their Religion, and profess their Faith and Doctrine, is a grievous sin, and that in two respects.

For first, it is to make our selves accessary not only to their Superstitions, Idolatries, Heresies, and in a word, to all the abominations of Popery, but also (which is a consequent of the former) to the perdition of the seduced People, which perish in the deluge of the Catholick Apostacy.

For the second, to grant them toleration in respect of any Money to be given, or Contribution to be made by them, is to set Religion to sale, and with it the Souls of People, whom Christ our Saviour hath redeemed with his most precious Blood. And as it is a great sin, so also a matter of most dangerous consequence; the consideration whereof we commend to the Wise and Judicious, beseeching the Great God of Truth to make them who are in Authority, zealous of God's Glory, and of the advancement of true Religion, zealous, resolute and coura-

couragious againſt all Popery and Idolatry, *Amen.*

Signed.

Ja. Armachanus.
Anto. Midenſis.
Ro. Dunenſis & Connorenſis.
Richard Cork Cloyn & Roſcenſis.
Tho. Killmorenſis & Ardahenſis.
Mich. Waterfordenſis & Liſmorenſis.
Mal. Caſſilenſis.
Tho. Fernenſis & Langlhanenſis.
George Derenſis.
Andr. Aladenſis.
Theo. Dromorenſis.
Franc. Limirickſenſis.

This being conferred and agreed upon the *26th. Novemb. Anno.* 1626.

Anno 1627. Dr. *Downham*, then Biſhop of *Derry*, his proteſtation againſt theſe terms in *Chriſt-Church* in *Dublin.*

Upon the *23d.* of *April* following Doctor *George Downham* then Biſhop of *Derry* (the next Aſſembly being then to meet) in the midſt of his Sermon in *Chriſt-Church*, took occaſion to ſpeak ſomething to this purpoſe, ſaying that many amongſt us for gain

and outward reſpects were ready to conſent to a toleration of a falſe Religion; which if they did, they were guilty of putting to ſale not only the ſouls of Papiſts, but their own ſouls alſo. This is not my opinion (ſaid he) only, but the opinion of the Archbiſhops, Biſhops, and of the Proteſtant Clergy of his Majeſties whole Kingdom, which I think fit to publiſh. He had no ſooner uttered theſe words, when all the Proteſtants then in that Church cried out aloud, *Amen, Amen.* Then making a reſpit till the People had done crying out, *Amen.* I ſpoke nothing to hinder the Kings Service; for we all of the Clergy deſire not only the ſole Army of 5500 men (that being the number) may be maintained, but alſo a far greater Army, beſides the Trained-Bands, and could wiſh that his Majeſty would reſerve to himſelf the moſt of thoſe particular Graces of late offered and granted to the diſhonour of God, and to himſelf, the prejudice, and impeachment of true Religion, and what was wanting might be ſupplied by the Country, to

which

which he exhorted all true Christians and faithful Subjects. The people upon this cried unanimously, *Our Lives and Fortunes be at his Majesties command, for the good of the Protestant Faith of* England.

The next day the late Lord *Primate, Usher*, Preached before the same Auditory, and took these words for his Text, *Love not the World, nor the things that are in the World:* Which words he applied according to those times. These two Sermons so prevailed with the Protestants, so strengthened their resolutions, that they proposed so largely towards a maintenance for an Army to oppose the *French* King, that these *Popish* Propofals (which we have already mentioned) fell, and the Papists much ashamed and discontented; then the Lord Deputy and Council dismissed this Assembly.

Primate Usher his words against the same toleration.

There is one material thing to be observed by the Reader, that this Lord *Faulklands* Lady was a great Heiress to an Estate in *England*, which caused her Husband to seek all means the

The Lord *Faulklands* Lady known to be a Papist.

more to pleaſe her, ſhe being a fickle minded woman in her judgment. The Papiſts of this Kingdom depended much on this Ladies being of their own Religion, although outwardly, whether out of compliance to her Lord, or by the advice of *Popiſh* Policies ſhe went to Church; but going out of this Kingdom into *England*, ſhe returned unto her Popiſh inclinations, which then was a ſignal teſtimony of her Religion all along.

A Riot committed by the Popiſh Clergy, *Anno* 1629.

Theſe Jeſuitical projects were not ſufficient to ſatisfie a *Romiſh* appetite; ſeeing that theſe devices could take no effect, the Jeſuits and Friars of *Dublin*, out of ſpleen, began to Preach Sedition unto the Papiſt Inhabitants within that *Metropolis*; continuing after this method for certain days, it came at laſt to *Lancelot Buckley*, alias *Bulkley* his ears, then Archbiſhop of the ſame *See*, who went and related what he had heard touching this ſeditious Doctrine, and deſired of *Adam Loftus* Lord Viſcount *Elye*, and *Richard* Earl of *Cork*, then Lords Juſtices of the Nation, to ſend a file of Muſqueteers,

teers, and a Warrant to ſeize on theſe Malefactors; but coming to the Friar *Carmelites* Houſe then in *Cook-Street* in *Dublin*, where theſe Friars were infuſing of Rebellion into ſeveral of the then Popiſh Aldermen and Citizens of this City, they aroſe unanimouſly joining to confront the Archbiſhop and his attendance in a very high nature, by wounding ſome of the Souldiers, and thoſe who aſſiſted the Archbiſhop, that not being ſufficient, they went to aſſault the Biſhops perſon, who for ſafety was fain to run through the Streets of *Dublin* and cry for help, and ſo obtained ſafeguard by running into a Houſe, or otherwiſe he had been in danger of his life. This Riot of the Friars was committed about *Chriſtmas*, 1629.

The Lords Juſtices upon this commited the Popiſh Aldermen and others of the Citizens; amongſt which of the Aldermen one Mr. *Fyans* was one. On the ninth of *January* the Lords Juſtices and Council gave his Majeſty and the Lords of the Council of *England* an account of theſe diſ-

aſters, which coming to thoſe Lords hands, they returned this anſwer.

The Lords of the Council of *England* to the Lords of the Council in *Ireland*, *Jan.* 31. 1629.

By your Letters dated the ninth of *January*, we underſtand how the ſeditious Riot moved by the Friars and their Adherents at *Dublin*, hath by your good order and reſolution been happily ſuppreſt; and we doubt not, but by this occaſion you will conſider how much it concerneth the good Government of that Kingdom, to prevent in time the firſt growing of ſuch evils: for where ſuch People be permitted to ſwarm, they will ſoon grow licentious, and indure no Government but their own, which cannot otherwiſe be reſtored than by a due and ſeaſonable execution of the Law, and of ſuch directions as from time to time have been ſent from his Majeſty and this Board. Now it redoundeth much to the Honour of his Majeſty, that the World ſhall take notice of the ability and good ſervice of his Miniſters there, which in perſon he hath been pleaſed openly in Council, and in moſt gracious manner, to approve and commend, whereby you may

may be ſufficiently encouraged to go on with like reſolution and moderation till the work be fully done, as well in the City, as in other places of your Kingdom, the carriage whereof we muſt leave to your good diſcretions, whoſe particular knowledge of the preſent ſtate of things can guide you better, when and where to carry a ſoft or harder hand; only this we hold neceſſary to put you in mind of, that you continue in that good agreement amongſt your ſelves for this and other ſervices, which your Letters do expreſs, and for which we commend you much, that the good Servants of the King and State may find encouragement equally from you all, and the ill-affected may find no ſupport or countenance from any, nor any other contrivances uſed, but by general advice, for avoiding of further evils ſhall be allowed, and ſuch Magiſtrates and Officers, if any ſhall be diſcovered, that openly or under-hand favour ſuch diſorders, or do not their duties in ſuppreſſing them, and committing the Offenders, you ſhall do well to take

take all fit and ſafe advantages, by the puniſhment or diſplacing of a few, to make the reſt more cautious. This we write, not as miſliking the fair courſe you have taken, but to expreſs the concurrency of our Judgments with yours, and to aſſure you of our aſſiſtance in all ſuch occaſions wherein, for your future proceedings we have adviſed. And his Majeſty requireth you accordingly to take order, firſt, that the houſe wherein *Seminary Friars* appeared in their habits, and wherein the Reverend Archbiſhop and the Mayor of *Dublin* received the firſt affront, be ſpeedily demoliſhed, and be the mark of terror to the reſiſters of Authority, and that the reſt of the Houſes erected or employed there, or elſewhere, to the uſe of ſuſpicious Societies, be converted to Houſes of Correction, and to ſet the people on work, or to other publick uſes, for the advancement of Juſtice, good Arts or Trades; and further, that you find out the Lands, Leaſes or Revenues applied to their uſes, and diſpoſe thereof according to the

the Law, and that you certifie alſo the places and inſtitutions of all ſuch Monaſteries, Priories, Nunneries, and other Religious Houſes, and the names of all ſuch perſons as have put themſelves to be Brothers and Siſters therein, eſpecially ſuch as are of note, to the end ſuch evil Plants be not permitted to take root any where in that Kingdom, which we require you to take care of.

As for the ſupply of Munition, which you have reaſon to deſire, we have taken effectual order that you ſhall receive it with all convenient ſpeed, and ſo bid you heartily farewell.

Lord Keeper.
Lord Treaſurer.
Lord Preſident.
Lord Privy-Seal.
Lord High Chamberlain.
Earl of Suffolk.
Earl of Dorſet.
Earl of Salisbury.
Earl of Kelly.
Lord Viſcount Dorcheſter.

Lord

Lord Newbergh.
Mr. Vice-Chamberlain.
Mr. Secretary Cooke.
Sir William Alexander.

The Papists design to take off the Earl of *Straffords* Head.

His Majesty beholding and considering how rebellious his Popish Subjects have hitherto been, as we have already exprest even from the first entrance into his Throne, some few years after sent over *Thomas* Lord *Wentworth* (afterwards Created Earl of *Strafford*) to Govern his Kingdom of *Ireland*, who executed that place to that Kingdoms advantage by civilizing the Inhabitants, and bringing them to an *English* Station, as to this day appears by those *English* Plantations by him ordered in the Counties of *Longford*, *Wicklow*, and other places. These acts or good deeds of his pleased not some peoples fancies, especially not the fancies of the *Irish* Natives of the Popish Religion during this Noble-mans Government. He obtained a Grant of four Subsidies for the maintenance of an Army, which was irksome to the ancient Natives of that

that Land: He being recalled about the year 1640, was not long in *England* before he was Indicted of High-Treason, his Enemies at that time casting all aspertions imaginable to make him odious to most men; amongst which aspertions they gave out as if he were inclined to Popery, but his actions during his Government in *Ireland* shews yet to the contrary: He was beheaded in the Month of *May* 1641. then his Enemies having removed so great a Pillar of State as this Noble-man was, began to shew their teeth; for upon the 23*d.* of *October* following, by their Popish Rebellion they testified what they aimed at.

And the better to accomplish their design for the Plot of 1641. one *White* wrote this Letter following to a Popish Peer of *Ireland*, that the City of *Dublin* might be at that appointed time under a Popish Jurisdiction.

A Let-

A Letter to a *Popiſh Peer* of *Ireland*, how he may ſecure the City of *Dublin* againſt the Proteſtants, at the prefixed time appointed and plotted by the *Iriſh Papiſts* to rebel in the year 1641. found with other Papers at the taking of *Drogbedah* after the Rout of *Remines*.

My Lord,

This Letter directed to the Lord Viſcount *G.*

IF you can procure a Patent for the City of Dublin *to make their Mayors Lord Mayors as well as* London, *your policy will be to offer the Catholick Aldermen to become free of the ſame, none being ſo proper to conſult herein as Alderman* Jyans, *who muſt declare to the Table of Aldermen the great affe-*

affection your Lordſhip hath for that City, and alſo tell them how you are going over, and ſhall tell His Majeſty how much they be his faithful Subjects; and in caſe they would accept of your Lordſhip, you would honour their City to become their firſt Lord Mayor, and ſo procure them Letters Patents for that Dignity, and that it may remain upon Record how a Noble Peer of the Realm became the firſt Lord Mayor thereof. This being broken unto them, and his Majeſties Letters procured for the paſſing of this Patent, the work is in a manner perfected. We be in a fair way ere long to aſſwage Hereſie and her Epiſcopacy, for Exeter's *Book hath done more for the Catholicks than they could have done themſelves; for having writ-*

ten

ten that Episcopacy in Office and Jurisdiction is absolutely (Jure Divino) *which was the old quarrel between our Bishops and King* Henry *the* 8th. (*during his Heresie*) *then disputed upon, which Book doth not a little trouble our Adversaries, who declare this* Tenent *of* Exetor's *to be contrary to the Laws of this Land. You will see a great Oke fall speedily, which formerly shaded poor* Ireland's *Glory. All is like to prosper here, so I hope with you there. You shall have no more from me till we meet at* London, *which I hope will be shortly.*

Your Lordship's Humble and
True Servant at call,

London, Feb. 12. 1639. *T. White.*

Copia vera ab Originale. Ut fuit cum Hen. Midensis *Episcopo.*

In

In the year 1640. Sir *William Boſwell* being then Agent for his Majeſty at the *Hague*, having intelligence of a Plot then adviſing by the Jeſuits and the Church of *Rome* to take off his Majeſty, in caſe he would not tolerate their Religion, wrote this diſcovery unto *William Laud* then Archbiſhop of *Canterbury*, who immediately ſhewed the ſame to his Majeſty. The Papiſts upon this account, and alſo remembring the overthrow he gave to *Fiſher* the Jeſuit, thought they could not accompliſh their evil deſign unleſs they took away this Pillar of the Church alſo; then under a diſſenting diſguiſe they caſt aſperſions on this Holy Father, knowing nothing could make him more odious to the Commonalty than to ſay that he was a Papiſt, or endeavoured to bring in Popery; thus continuing in the gall of bitterneſs until he was cut off alſo.

See Mr. *Prynne*'s demonſtration, ſhewing how the Papiſts contrived the late King's Murther, and the then Rebellions in *Scotland* and *England*. *George Con* a *Scotchman* being then the Pope's *Nuntio*. *Prynnes' Rome*'s Maſter-piece, *pa.* 18.

Rome having accompliſhed her deſires thus far, now begins to aim at a higher ſtrain: His Majeſty being about this time in great diſtreſs, want-

ing Moneys and other neceſſaries to ſupport him againſt *Romiſh* and Puritanical policies, made his application to thoſe Subjects whom he knew he might confide in, who ſerved him faithfully to the uttermoſt of their abilities; yet ſeveral *Judas*'s ſprinkled amongſt them betraid them with their kiſſes: for it is well known, as we ſhall afterwards make it appear from ſufficient Authors, how *Rome* ordered her affairs under-hand. For to propagate this Plot of hers, ſhe divides her Emiſſaries thus: She ſprinkles ſome of her Tribe amongſt the faithful of the Church of *England*, and ſuffers them openly to declare themſelves Proteſtants, yet with Oaths and Proteſtations to pretend to ſerve their King. Then with the diſſenting Party ſhe Jeſuitically diſguiſes her ſelf into a Puritanical dreſs to ſerve the adverſe party, hereby the better to find out the intentions of Kings and Princes, and ſo to play her Game accordingly, by which means they brought the Head of that glorious Kingly Martyr to the Block.

To

To prove that *Rome* was the chief Inſtrument to draw the Subject into this horrible Engagement, we will begin to bring that Reverend perſon Dr. *Du Moulyn* for one of our Authors, who in his vindication of the ſincerity of the Proteſtant Religion writes thus:

How *Rome* contrived the late Kings death. See Dr. *Du Moulyn*, pag. 58, 59.

When the buſineſs of the late bad times are once ripe for an Hiſtory, and Time, the bringer of Truth, hath diſcovered the myſteries of Iniquity, and the depths of *Satan*, which have wrought ſo much ruine and miſchief, it will be found that the late Rebellion was raiſed and foſtered by the arts of the Court of *Rome*, that Jeſuits profeſſed themſelves Independent, as not depending on the Church of *England*; and *Fifth Monarchy men*, that they might pull down the *Engliſh Monarchy*, and that in the Committees for the deſtruction of the King and the Church, they had their Spies and their Agents. The *Roman* Prieſt and Confeſſor is known, who when he ſaw the fatal ſtroke given to our holy King, and Martyr,

flouriſhed with his Sword, and ſaid *Now the greateſt enemy that we have in the World is gone.* To confirm what this Reverend Divine hath written, we entreat the Readers to caſt their eyes on theſe words, which Mr. *Henry Fowles* ſpecifies in his Hiſtory of the wicked Plots and Conſpiracies of our pretended Saints, *pag.* 14. His words being thus:

Prynne's brief neceſſary vindication, *pag.* 45.

When the late King was murthered, Mr. *Henry Spotswood*, riding caſually that way juſt as his Head was cut off, eſpied the Queens Confeſſor there on Horſeback, in the habit of a Trooper, drawing forth his Sword, and flouriſhing it over his own head in triumph (as others then did): At which Mr. *Spotswood* being much amazed, and being familiarly acquainted with the Confeſſor, rode up to him, and ſaid; *O Father! I little thought to have found you here, or any of your Profeſſion, at ſuch a ſad ſpectacle:* To which he anſwered, that there were at leaſt forty or more Prieſts and Jeſuits there preſent on Horſeback, beſides himſelf. The reſultancy of this

Another teſtimony ſhewing how *Rome* contrived the death of the late King.

Story

Story is home and pat; and for the truth of it, I refer you to Mr. *Prynne*.

Other Authors could we cite, but to rational men knowing theſe two be ſufficient proofs for our vindication, we ſhall proceed no further for a teſtimony; yet we ſhall deſire the Reader to conſider how ſo ſoon as theſe Prieſts and Jeſuits had perfected this evil fact, to take off the malignity of it from themſelves, they hit it in the teeth of the diſſenting Party to this day; therefore as a warning to the diſſenting Party we ſhall deſire them to conſider how they were gull'd and brought into this ignominy: The Papiſts in a diſſenting diſguiſe firſt ſet theſe people a madding, and after ſlipt their own necks out of the halter, reſerving thoſe halters at laſt to hang thoſe whom they had ſeduced, by which they ſuppoſe themſelves not guilty of the Fact, by reaſon none of them who were executed for the ſame declared to be a Papiſt.

Amongſt theſe Prieſts and Jeſuits then preſent at that bloody work, there were two of the late Queens

Confeſſors, one of whom went under the name of Captain *Tho. Preſton*, and had a Command of a Troop of Horſe under *Oliver* the Uſurper. This ſaid Impoſtor came over into *Ireland*, and lay for a time at Aldetman *John Preſton*'s Houſe in *Skinner-row* in *Dublin*, his Troop of Horſe at that time being quartered at *Athy*, a Town diſtant about 27 miles from that City, to diſguiſe his Jeſuitical policy; and that he might not be ſuſpected, he Married (or at leaſt kept a Wench as his Wife,) for you have already heard how they eſteem the Marriage of the Church of *England* Heretical; by which device of theirs they ſay 'tis no Marriage, but a venial Sin. This pretended Captain, upon the Reſtauration of our now gracious King *Charles* the Second, laid down his Arms, and declared what he was, ſaying, that he would fall to his old Calling; and being asked what that Calling was, he made anſwer, that he was the Queens Confeſſor, and was not aſhamed to own it. Several of the City of *Dublin* have heard this, and can teſtify the ſame.

Sir

Sir *John Temple*, and Doctor *Borlace* in their Books touching the relation of the *Iriſh Rebellion* begun *anno* 1641. make mention of a Friar who cruelly tied or cauſed to be tied ſeveral Proteſtants back to back, and ſo to be flung over *Portadowne-Bridge* in *Ireland*. This Friar about the time that *Oliver Cromwell* come over into *Ireland*, went diſguiſed into *England*, at which time he received one *Wards* Wife, by whom he had ſeveral Baſtards, pretending ſhe was his Wife. *Cromwell* going back for *England*, this Friar (by what means is not known) became very gracious and converſant with that Uſurper, and then went under the name of Captain *Holland*; upon this intimacy and acquaintance *Oliver Cromwell* made uſe of this Impoſtor, and gave him a large allowance *per annum* to give him Foreign and Domeſtick Intelligence, for he would pay upon Poſt-days above forty ſhillings and more for Letters directed to him by the name of Captain *Holland*; yet it chanced that upon a certain Speech which *Oliver* made

A relation of a Popiſh Impoſtor, by Order a Friar, and he took upon him a Military Employment, and changed his Name to advance the Church of *Rome*.

anno 1654. to this effect, *viz.* that there was nothing done in *England* either of State or Eccleſiaſtical matters, but that it was carried on by the Jeſuits, and that *Rome* knew things before they were paſt in *England*, and ſo bade his then Parliament to look into this Affair; ſearch being made, and things inquired into, ſome of theſe Impoſtors were diſcovered, amongſt the reſt this pretended Captain *Holland*, and the Crimes which we have already mentioned laid to his charge; yet *Oliver Cromwell* protected him, and would not permit the Witneſſes to proſecute any further. This *Holland* died within two years after, and left *Thurla*, *Oliver*'s Secretary, his Executor, to overſee what he had left for the uſe of his Whore and Baſtards, which being found to be about 2500 *l.* *Oliver* ſeized on the ſumm, and ſaid, *The Rogue got it under me, let his Whore and Baſtards ſhift for themſelves.* And thus ill gotten Riches periſhed.

Doctor *Ramſey*, a *Scotch-man*, and one of his Majeſties Phyſicians of *Scot-*

Scotland, had two Sons, one *Ramſey* a Captain in *Oliver Cromwell*'s Army, who went under the Name of Captain *Right*; the other Son, *Tho Ramſey*, who lately practiſed Phyſick here in *Ireland*. As touching the former, he was a Jeſuit, and went under that name, purpoſely to hide his Function, and alſo to accompliſh his *Romiſh* policies, that he (with others of his Popiſh Crew) might hit it in the Teeth of thoſe whom theſe ſorts had miſled, and ſay that it was Proteſtants, and not Papiſts, that murthered their King, and fought againſt him. It chanced one day that this Jeſuit riding in the head of his Troop, that his Father Doctor *Ramſey* beheld him, and being between fear and doubt whether it was his Son or no, he enquired of one of his Troopers whom he was? they returned anſwer, that it was one Captain *Right*; but his Father having heard how he had taken a Jeſuits Function upon him beyond Seas, and not ſuſpecting that he had been in the Kingdom, went ſecretly to *Cromwell*, and related the Story to him how he had

A relation of one *Ramſey* a Jeſuit, who went under the name of Captain *Right*, and an Officer under *Oliver Cromwell*.

had a Jesuit an Officer in his Army, and that his name was *Ramsey*, though he went under the name of Captain *Right*. Upon this description of his Fathers *Oliver* grants a Warrant, and had him apprehended: His Quarters being searched where he lay, there was found Papers of correspondence with that Society. All this being proved, this Jesuitical Captain was dismounted to be mounted a step or two higher, and so sent to Heaven in a String.

A confession of Doctor *Tho. Ramsey*, the other *Ramsey*'s Brother, and how he reformed.

As for the other Brother, Doctor *Tho. Ramsey*, he had been a great Traveller, and a great Scholar, well vers'd in Physick, and an Excellent Linguist, yet a rank Papist. Some say a Jesuit, as his Brother was, others say he was only a Lay Brother of that Society, which sort are permitted to Marry, the better to propagate their *Romish* Plots and contrivances. This *Thomas* was, as I take it, twice Married, his last Wife yet living; he was of a wild and wandring spirit, very witty, and always merry, especially in his Cups; in which (to his company)

pany) he would diſcloſe ſeveral of his mad Pranks. Amongſt which, this was one: He being, as we have already mentioned, a great Linguiſt, went to *Oxford*, where he pretended to be a Jew, and there he taught the *Hebrew Tongue* to ſeveral of the Scholars, but being ſuſpected to have been an Impoſtor, they thought to have catechiz'd him; but he being aware of that, left that Univerſity, and went to *Cambridge*, where he was tract, and from thence went to *London*. He lurking diſguiſedly in this City, Mr. *Prynne* having heard of ſeveral of his mad Pranks, offered five Pounds to any man that could bring *Ramſey* unto him; the Doctor having intelligence of this deſign of Mr. *Prynne*'s, he one day puts on an out-landiſh dreſs on him, and over it an old rugged Parſons Gown; then coming to Mr. *Prynne*'s Houſe, he enquired for him, and coming into his preſence, he ſpake the *Italian* Language, alſo the *German*, and *Latin*, pretending unto him that he was a poor *Bohemian* Prieſt, and had been a Slave in *Turkey*,

key, but was happily redeemed by an *Engliſh Turkey* Merchant; then telling of his wants, and how deſirous he was to go to his own Countrey, in caſe he could not be preferred in *England:* Mr. *Prynne* began to take compaſſion on him, and told him that he would procure gatherings for him, and for the preſent gave him five Pounds to buy him Apparel, and bid this poor *Bohemian* Prieſt not to be a ſtranger to his Houſe. After that he had played this cheat with Mr. *Prynne*, he wrote within few days after a Letter to him to this purpoſe, that he had heard ſome ſay that he would give five Pounds to ſee him; nay further, that he had given *Ramſey* himſelf five Pounds, and ſo wrote according to what we have already mentioned.

He ſeveral times owned how he was in *Cromwell*'s days employed by the Pope, and by the Jeſuits, to advance their affairs as well in *England* as in *Ireland*; alſo how he had Preached ſometimes in an *Independant* ſhape, other times in an *Anabaptiſt* and *Quakers* ſhape, and had the Pope's *Bull* for

for what he did. This Doctor about three years ſince, *viz.* about the year of our Lord 1678 or 1679 died at *Derry*, yet for ſome months before his death reformed to the Proteſtant Faith of *England*. It being thought that he was poiſoned ſecretly amongſt the Jeſuits, they envying of him for his reforming to our Church; for he being a jovial companion, cared not what company he went in. Sir *William Stewart* Knight, one of his Majeſties Privy-Council, can give a further account of this Doctor; who, as I hear, hath ſome Papers of his Confeſſions and Reforming, which had they come to my hands, I had for the publick good here inſerted; but for want of them, what we have already mentioned, can be atteſted by Sir *Henry Pierſe* Baronet, his Sons *William* and *Henry Pierſe* Eſquires, and Juſtices of Peace of the County of *Weſtmeath*, and Mr. *Mark Pierſe* of the ſame, Gent. to whom he told theſe like Stories of himſelf, and many more, he living at *Triſternaugh* Town in the ſaid County with them, near a quar-

quarter of a year, and being then their Phyſician.

Several of his Majeſties Subjects of *Ireland* being in *London*, upon the death of *Oliver Cromwell* the Uſurper, who were more deſirous to ſee his Funeral Solemnities, than to ſee him officiate in his Tyrannical Government, obtained leave to be at a Friends Houſe at *Weſtminſter* to behold the Celebration thereof. *John King*, then Dean of *Tuam*, a faithful Subject of his Majeſties, ſhewed to ſeveral of the Spectators, ſaying, there goes *Peter Talbott* amongſt the Mourners in deep Mourning; which had not theſe Spectators ſeen, they would ſcarcely have believed that it had been he. At that time it being the faſhion for Mourners not to caſt off their Mourning Cloaks ſo ſoon as they do now a days, he was ſeen by ſeveral to walk in the ſame Habit, with his Cloak folded under his arm for ſome months after this Funeral, walking in the *Piazza* in *Covent-Garden*, and other of the Streets of the City of *London*.

Peter Talbott the late Titular Archbiſhop of *Dublin* very intimate with *Cromwell*.

Upon General *Monk*'s riſing in *England*

land to bring in our now Gracious Sovereign King *Charles* the Second into his Throne, this ſaid *Peter Talbott* went in company with the then General *Lambert*, riding to oppoſe the Duke of *Albemarle*'s deſigns: For theſe his good feats, the Pope made him Titular Archbiſhop of *Dublin*. Dean *King*'s Wife, Mrs. *Sarah King* can teſtifie this for a true Narrative, if examined, and is yet living.

Since his Majeſty's happy Reſtauration, there came a certain Peer out of *England* into *Ireland*, who there bore ſway; and it is well known to the Inhabitants of the City of *Dublin*, that this mighty Peer lent a Suit of *Arras Hangings*, and the beſt of his Plate, to the above *Peter Talbott*, to adorn that Titular Biſhops *Maſs-Houſe*, and *Altar*. This Sir *F. B.* a Knight and Alderman of the ſaid City, and ſeveral others of the Citizens can teſtifie, if demanded, beſides the words which the ſaid Peer ſpoke at the time he lent theſe Adornments, which were thus, or to this effect: *That he hoped to hear high Maſs within ſix months*

Hoc factum circa ann. 1670. *aut* 71.

Satan begins to transform himſelf into an Angel of Light to deſtroy the Church of *England*.

months in the Cathedral of Christ-Church *in* Dublin. Doubtleſs theſe were ſignal demonſtrations or fore-runners of the late Popiſh Conſpiracy *Anno* 1678.

A notable Story of a Jeſuit, who pretended to be a Shoomaker, and to Preach by Inſpiration.

Samuel Pullen Doctor of Divinity coming into *Ireland* before the late *Iriſh Rebellion*, he became firſt Chancellor of *Caſhel*, and Dean of *Clonfert*; the *Iriſh Rebellion anno* 1641. burſting out, the Papiſts (about thoſe parts of *Ireland*) murthered ſeveral of the Proteſtants, and Proteſtant Miniſters; this *Samuel* being at that time in danger, was preſerved by Providence by a Jeſuit named *James Saul, alias Sall*, who (before that Rebellion) had received from the Dean ſeveral favours, which cauſed *James Saul* to preſerve the Dean from being murthered for the ſpace of three months, until he could be conducted into *Engliſh* Quarters.

After this eſcape the Dean ſailed into *England*, where he became Chaplain to the then Earl of *Oxford*, where he tarried for divers years. It chanced (during the Deans ſtay there, and in

n the time of Uſurpation, when ſeveral Meetings were permitted, that the Earls Counteſs was diſſwaded from her Principles, for to go to hear thoſe ſort of Preachers, amongſt whom there was a Shoo-maker much admired by his Auditory, which occaſioned the Counteſs to extol him unto the Dean, for a pious and heavenly gifted man, and often urged the Dean to go and hear him; who, upon ſeveral intreaties, as alſo to comply with the Counteſs, the Dean went with her to this Meeting. At his coming thither, he obſerved the Shoomaker, and found by his Words, that thoſe ſpeeches of his went beyond his Laſt, and that he was a man of Parts. Yet although Years had changed this Impoſtors Phyſiognomy, as alſo being altered by his Beard, the Dean recollected with himſelf that he had ſeen this Shoomaker before. At laſt, the Sermon being ended, the Counteſs (his great Admirer) invited him home to Dinner; after which the Dean and he fell into a Diſputation, who finding this Shoomaker had Skill in the

Hebrew, *Greek* and *Latin* Tongues, demanded of him how he came by that Science? The Shoomaker replied, by the Holy Spirit. But (to conclude) the Dean told him, he knew to the contrary, and that he had reaſon to know it; thereupon gave him thanks for preſerving of his Life in *Ireland*, and ſaid you are Mr. *Sall*; and as you ſaved mine, I ſhall ſave yours. The Dean then ſpeaking unto my Lord, and to his Counteſs, ſaid, this man ſaved my Life in *Ireland* in the tumultuous days of the *Iriſh* Rebellion, therefore I ſhall make bold to engage to this my Friend, that your Lordſhip and my Lady ſhall do him no harm, provided that he departed thence from that Shire, and not delude the common People there any longer. This pretended Shoomaker being thus diſcovered, his Trade could no longer abſcond his Jeſuitical Function, and ſo he craved a certain time for to depart thence; ſaying, Pray let me not go in a hurry, leſt I be ſuſpected; which deſire of his was eaſily granted. In the interim he pretended

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to the reſt of his followers to be warned by the Spirit to go and teach elſewhere, which did not a little trouble them, eſpecially the poor ſilly Women, who could not hold from dropping of tears for the departure of ſo heavenly a man. After this warning he left *Oxfordſhire* within three weeks. The Counteſs upon this was recalled to the Church of *England*, to the great admiration of the reſt of this Impoſtors Followers, who enquiring the reaſons of this ſudden change, were all likewiſe aſhamed that they had been thus deluded. This ſaid *Samuel Pullen* was (ſince his Majeſties happy Reſtauration, by the means of his Grace the Duke of *Ormond*) preferred to the Archbiſhoprick of *Tuam* in *Ireland*; ſeveral have heard that Right Reverend Father relate this paſſage in his life time, and ſome are yet living to teſtifie the truth of it: Witneſs Dean *Pearſe* for one, who hath heard ſomething to this purpoſe.

Mr. *John Crooke*, ſome time Bookſeller in St. *Pauls Church-yard* at the *Ship* in *London*, and ſince Stationer and

Printer to his moſt Serene Majeſty in *Dublin*, told this Story following unto Sir *James Ware*, Knight, now deceaſed.

Anno 1656. the Reverend Divine Doctor *Henry Hammond* being one day in the next Shop to this ſaid *John Crooke*'s, and there reading the Works of S. *Ambroſe*, a Red-coat caſually came in and looked over this Divines ſhoulder, and there read the *Latin* as perfect as himſelf, which cauſed the Doctor to admire that a Red-coat ſhould attain to that Learning; then ſpeaking unto him, he demanded how he came to that Science? the Red-coat replied, by the Holy Spirit; the Doctor hereupon replied, I will try thee further, and ſo called for a *Greek* Author, which the Red-coat not only read, but conſtrued: The Doctor to try him further, called for the *Hebrew*-Bible, and ſo for ſeveral other Books, in which this Red-coat was very expert: At laſt the Doctor recollecting with himſelf, called for a *Welch*-Bible, and ſaid, if thou beeſt inſpired, read me this Book, and conſtrue it; but

the

the Red-coat being at laſt catch'd, replied, I have given thee ſatisfaction enough, I will not ſatisfie thee further, for thou wilt not believe though an Angel came from Heaven. The Doctor ſmelling out this Deceit, cauſed the Apprentice to go for a Conſtable, who being brought to the Shop, the Doctor told the Conſtable he had ſomthing to ſay againſt this Red-coat, and bade him bring him before *Oliver Cromwell*, then called the *Lord Protector*. The Red-coat being brought to *White Hall*, and examined, he, after a ruſtick manner, *Quaker-like*, thou'd and thee'd *Oliver*; but being ſuſpected, it was demanded where he quartered, it being found out, at the *Devil Tavern*. The Doctor intreated his Chamber might be ſearched, which was accordingly ſearched, where they found an old Cheſt filled partly with his wearing Apparel, as alſo with ſeveral Papers, and ſeditious Popiſh Books; amongſt which, there being a pair of Boots, and Papers ſtuft in one of them, they found a Parchment *Bull* of Licence to this Impoſtor, gran-

ted under ſeveral names, to aſſume what Function or Calling he pleaſed. Theſe being brought before *Oliver*, for what reaſons it is unknown, yet the Red-coat eſcaped, bringing ſeveral proofs of what great ſervice he had done, and the greateſt affliction was laid on him was Baniſhment, and what proceeded further we know not.

Father *Nowland* the *Dominican* of *Gallway* his ingenious Confeſſion of himſelf to *William Muſchamp* Eſq; how he plaid the part of an *Independant* in *Cromwell*'s days.

When *Oliver Cromwell* routed the *Iriſh* Prieſts and their Clergy out of *Ireland*, one Father *Nolan*, *alias Nowland*, a *Dominican* Friar of *Gallway*, fled beyond Sea, who afterwards in ſome ſpace of time came into *England*, and landing at *Plymouth* in a poor mean habit, ſtragling in that Town till he had got a ſervice. This *Nowland* chanced to come to one Mr. *Hughs* his Houſe, who was in thoſe days a great Independant Miniſter, and Preacher in that Town. This Miniſter hired *Nowland*, who at firſt was underſervant to the Gardner, and in little time became chief Gardner himſelf. Mr. *Hughs*, according to the uſual cuſtom of Diſſenters, had his weekly Meetings upon week days, where at his

his Houſe the Elders and ſeveral of his Flock would aſſemble to Pray, and to Expound. It was obſerved that *Nowland* was very diligent, and would turn to the Texts of Scripture very readily, which Mr. *Hughs* perceiving, encouraged *Nowland*, and in a ſhort time took him from Gardning, and made him his Butler. *Nowland* being thus highly preferr'd, ſtrove all he could to pleaſe his Maſter, and obſerving that his Maſter would ſit up late at his Study, which Study was a little beyond the Buttery, and that his Maſter was always to paſs by the Buttery-door to go thither, he had ordered the matter thus; One Night hearing his Maſter locking of his Study door, *Nowland* fell to his Prayers, and had put out the Candle, which Mr. *Hughs* hearing, he put out his Candle alſo, and laid his ear to the ſquare hole that was cut in the Buttery-door, where he continued whilſt *Nowland* was at his Prayers; after which he ſecretly went to his Chamber, conſidering with himſelf, that this poor ignorant man (as he thought)

muſt needs be inſpired. But upon the next Meeting-day, Mr. *Hughs* diſcourſing with the Elders, and chief of his Followers of this paſſage, they all aſſented that *Nowland* ſhould Pray. But *Nowland* pretended, alas, he knew not how to pray, poor man, not he; but it being conſented amongſt the Brethren that he muſt Pray, and that if God had endued him with ſuch a Gift, he ſinned if he did not make uſe of it. Upon which Intreaty *Nowland* Prayed, acting the geſtures, poſture and tone as well as the beſt of themſelves, to their great admiration; for which all the Meeters gave *Nowland* a ſumm of Money to buy him handſom Apparel for thoſe days: *Nowland* coming every day more into favour than formerly he was: he began to ſhew his Maſter ſome Obſervations that he had made upon the Scripture, which ſo pleaſed the Elders, and the People that *Nowland* became an Expoſitor of the Scripture, and ſo Expounded upon certain days amongſt the Meeters, and was no longer Butler, but ordered to ſit at Mr. *Hughs* his Table. Thus

Now-

Nowland continued in eſteem amongſt the Independants at *Plymouth* until the Reſtauration of our Gracious Sovereign K.*Charles* the Second; then pretending for a while he would go and ſee his Relations in *Ireland*, and let them ſee how God had provided for him, and that he would return again in a ſhort time. Upon this promiſe, taking of his leave, he departed thence, and came into *Ireland*, where he hath hitherto continued. This Narrative the ſaid *Nowland* himſelf confeſſed unto *William Muſchamp* Eſq; now one of his Majeſties Commiſſioners for the farming of his Revenues there, who can certifie that this *Nowland* made his brags how he ſerv'd the Independants at *Plymouth*.

Mr. *Andrew Catherwood* his Narrative of one *Jackſon* a pretended Saint, yet a *Romaniſt*.

There is yet in *Ireland* a Clergyman of the Church of *Rome*, one *Jackſon* by name, who has preached (as we are informed by our Author) for theſe ſeveral years paſt, *viz.ann.* 1668. 1669, and 1670. within and about the Country and City of *Limerick*, amongſt the *Nonconformiſts* in thoſe parts. This *Fox* when he began to Preach

Preach at *Limerick*, received from thoſe *Nonconformiſts* at one time about fourſcore *Cobbs* for a Sermon then Preached unto them; after which he invited an Acquaintance of his, Mr. *Andrew Catherwood*, to a Treat, at which time he ſpent about twenty ſhillings of this ſumm, the ſaid Mr. *Catherwood* aſſuring us, who heard him declare theſe words, that this ſaid *Jackſon* was the firſt that ever brought him to a Bawdy-houſe within that City.

The ſaid Mr. *Andrew Catherwood* doth likewiſe affirm that this *Jackſon* would often pretend that he had received Letters from *Francis Marſh* then Biſhop of *Limerick*, and would frame theſe Letters as if they had weekly come from him, ſaying, that that Biſhop would fain have him to Preach in his Cathedral, but it was againſt his Conſcience ſo to Preach; therefore he had rather Preach to his Flock for Charity, than to the Biſhop for Gain. This he framed to cologue with his Followers, and would ſhew theſe pretended Letters of his to pleaſe them.

Mr.

Mr. *Catherwood* alſo affirmeth, that this *Jackſon* would ſay Maſs diſguiſed to the common ſort in that County upon week-days; and although he feigned this outward Godlineſs amongſt the Diſſenters at *Limerick*, that he came up to *Dublin*, and there Preached amongſt our Miniſters in our Churches; and after, to cologue with the Diſſenters in that City, he pretended to them to fall from the Church of *England*, and Preached in the Meetings; where (as he the ſaid *Jackſon* confeſſed to Mr. *Catherwood*) he got about 13 *l. Sterl.* collected by the Meeting-houſes in *Dublin*.

This *Jackſon* was born at *Abberdeen* in *Scotland*; he is a great Scholar, and a Traveller, for he hath travelled into *France*, *Italy*, *Germany* and *Spain*. In *Spain* he taught a School, as being *Uſher* under a publick Schoolmaſter there; he ſtill wandreth about this Kingdom of *Ireland*, and was lately ſeen in the County of *Mayo*: The then Biſhop of *Limrick*, *Fran. Marſh*, now Archbiſhop of *Dublin*, we ſuppoſe may have heard of this Impoſtors pranks alrea-

already mentioned, during the time that his Grace was Biſhop of *Limerick* which, if teſtified, would ſtrengthen this Mr. *Catherwood*'s Evidence, who declared this above Narrative unto us, whoſe names hereafter follow, *Robert Ware* Eſq; *John Madden* Student in Phyſick of *Trinity Colledge* in *Dublin*, and before *Pearſe Welch*, being upon the 25*th*. of *Feb*. 1681.

Thus far have we laid before you the Practices of *Rome*, deviſed to divide the Proteſtant Church of *England*; therefore the Diſpenſations allowed by her Popes and Clergy be many and large (as appears by what you have already heard) purpoſely to drive on, and ſet forward her impious Plots; ſhe therefore diſpenſes with her Adherents to take the ſhape, yea, even of a member of the Church of *England*, not out of Love thereunto, but to accompliſh her intended Purpoſes. For Example ſake, there was a certain Knight, Sir *E. L.* well known over his Majeſties Dominions of *England*, *Scotland*, and *Ireland*, who came into this his Majeſties Kingdom of

Ire-

Ireland anno 1670, or thereabouts.

It is not unknown unto the Inhabitants and Citizens of *Dublin*, that in the year following 1671, upon the one and twentieth of *May* there hapned a furious Fire in his Majesties Castle of *Dublin*; during which flames the Lord *John Butler* (afterwards created Earl of *Gowran*, third Son to his Grace *James* Duke of *Ormond*, now Lord Lieutenant of the Nation) took great care and pains to extinguish the same; which had it been trusted unto the said Knight, we question whether half the Buildings now there extant would have been seen this day: For this Knight, under the pretence of saving the rest of the Buildings within that Castle, would have blown up the great Hall belonging to this Palace. To execute this Project the quicker, he caused a Barrel of Gunpowder to be placed in the middle of that Hall, and so to have dropt a train of Powder, and to set fire to the same. But this brave spirited Lord coming in at that instant, and enquiring why that Barrel was there placed, and having heard

heard the project, he moſt couragiouſly (although the flames were over his head) lifted up the Barrel of Gunpowder, and carried it out on his ſhoulders, ſaying, *I approve not of this project.*

When this Fire hapned, as is generally reported by ſeveral of the Citizens of *Dublin*, that night the water of the City was ſtopt, ſo that the Caſtle-pipe had no water but what they were fain to bring in from the *Mill-pond* in the *Stable-yard* without the *Caſtle-walls.*

It hath been generally reported that this Knight went ſecretly to *Maſs* at this time, but whether he did or no, it was obſerved that he would walk before the then Lord Lieutenant amongſt the Gentry to Church, with his Bible publickly under his arm to be ſeen. This poſture diſguiſed his Religion, which ſince is diſcovered, although at Church he would ſeem very zealous, turning to the Texts of Scripture as faſt as they were quoted by the Miniſter.

There

There is a Learned Doctor, ſome years now paſt, who turned unto the Church of *England*, *Andrew Sall* by name, formerly an Eccleſiaſtick of the Church of *Rome*, who hath affirmed how he had heard formerly, when the Lord *J.B.* went Embaſſador into *France*, that this Sir *E. L.* went with that Lord; and that the *French* King being taken with the Knights Humours, he and that King covenanted together after this manner.

Doctor *Salls* Teſtimony concerning this Knight.

This Knight was to give intelligence to the *French* King, acting under-hand for him, making this Proviſo for himſelf, that in caſe he ſhould be diſcovered, and thereby incur the King of *England*'s diſpleaſure, if he fled into *France*, he ſhould be there ſuccoured, and the *French* King there to provide a place for him.

The Covenants between the *French* King and this Knight.

Several others beſides this Divine have heard the ſame, beſides what the Letters of News have mentioned to this effect. For the perfecting of this Covenant, it is viſible and known how he hath been accuſed to be one of the Coſpirators in the late Popiſh Plot

Plot *anno* 1678, for which he was clapt up; but afterwards being releaſed upon Bail he fled into *France*, where he is not only ſuccoured to this day, but likewiſe provided for, and there preferred to be an Abbot in *Paris*, where ſeveral of his Majeſties Subjects have ſeen him ranting with his Coach and Horſes.

How this Knight thruſt out Sr. *William Davies* to bring in himſelf Recorder of this City.

Whilſt this Knight tarried in *Ireland* to find out the Affairs of the *Metropolis* of this Kingdom, he cajoled ſeveral of the Aldermen and Citizens of *Dublin*, by breeding Animoſities between them and the Recorder, Sir *William Davies*, purpoſely to make place for himſelf, and to expulſe Sir *William*. This Knight being ambitious, not only to know the modes and manners of the City, but alſo to change the ancient Rules and Cuſtoms according to his fancy. To further this his Purpoſe, he made the Lord *Berkley* to procure the Recorders Place, which Place he once taking poſſeſſion of, he began to change the old Rules and Cuſtoms aforeſaid, which bred much laſhing amongſt the Aldermen and Com-

Commons of the City; but he then having the ear of the Lord *Berkley*, bore all afore him, hectoring after this manner.

Several of the Aldermen being diſcontented with theſe actions of his, complained, but all to no purpoſe; for which complaint of theirs, by this Knights means, and by the new ſtamp which he had raiſed to aſſiſt him, theſe Aldermen whoſe names follow were expulſed, and raſed out of the roll of Aldermen; Alderman *Richard Tigh*, *Daniel Hutchinſon*, *Lewis Deſminieres*, *Enoch Reader*, *Mark Quin*, *Joſhua Allen*, and *Francis Bruſter*, the two laſt Aldermen being ſince Knighted.

His firſt pranks after he became Recorder.

In lieu of theſe then expulſed Aldermen for to make up a Table of his own gang and creatures, by reaſon they voted to his will and pleaſure, this Gentleman preferred *William Greſingham*, *Nathanael Philpot*, and one *Brookes*, who has been ſince one of the Informers of the late Popiſh Plot; *Peter Ward*, who hath been ſince Lord Mayor of *Dublin*; and

This Recorders new Aldermen.

others were offered at the ſame time to be made Aldermen alſo, but refuſed. The Government of this City continuing under this tuition of their new Recorder and change of Aldermen, until the Government of this Nation was changed, to make way for the Right Honourable *Arthur* Earl of *Eſſex*.

The Earl of *Eſſex* and the Privy-Council their Verdict in this matter; the ſeven Aldermen reſtored, and the three degraded.

This Honourable Peer was ſcarce ſetled in the Lieutenancy when the grievances of theſe mutations (which we have already mentioned) came before his Lordſhip and this Honourable Board, ſhewing before them the former Paſſages and Enormities committed by this Knight, and his Adherents: Theſe Grievances took up, ten or eleven hours debate upon hearing the ſame. Then after ſome days Conſiderations between this Noble Peer and the Privy Council, they appointed a day for the Lord Mayor, Sheriffs and Aldermen to hear their Judgment and Opinion: At which time it was ordered Sir *Ellis* to be expulſed, and Sir *William* to be reſtored; the Seven aforeſaid Aldermen

men to take their places as formerly, and the other three new ones to be degraded. Upon this Order the Knight being thus deprived of his Prey, fled to seek it elsewhere, being too well known in this City for to tarry longer, and so depart hence into *England*.

Whereas you have read already how it was the Jesuits, and other the Emissaries of *Rome*, who contrived the cutting off the Two Pillars of our Church and State, the better for their evil Purposes to contrive a way for to murther our late Gracious Sovereign and Godly Martyr *Charles* the First. And also whereas you have had a relation of the Papal Conspiracies, and of the Correspondence between the Papists of *Ireland*, and of *France*, for the invading of *Ireland*; so likewise we humbly lay before you the Papal Contrivances of their Brethren and Popish Fathers in *England* at the same time working against his Sacred Majesty, and the welfare of the Church and State of *England*, as shall here appear by a Copy of a Let-

ter written from a Jeſuit to his Correſpondent at *Bruxels*, as follows.

A Copy of a Letter from a Jeſuit.

LEt not the damp of aſtoniſhment ſeize upon your ardent and zealous Soul in apprehending the ſudden and unexpected calling of a Parliament: We have not oppoſed, but rather furthered it; ſo that we hope as much in this Parliament, as ever we feared any in Queen *Elizabeth*'s days.

You muſt know the Council is engaged to aſſiſt the King by way of Prerogative, in caſe the Parliamentary way ſhould fail. You ſhall ſee this Parliament will reſemble the *Pelican*, which takes a pleaſure to dig out with her beak her own Bowels.

The Election of Knights and Burgeſſes have been in ſuch confuſion of apparent Faction, as that which we were wont to procure heretofore with much art and induſtry, (when the *Spaniſh* match was in Treaty) now breaks out naturally as a Botch or Boil,

Boil, and spits and spues out its own Rankor and Venom.

You remember how that famous and immortal Statesman the Count of *Gondomar* fed King *James* his fancy, and rocked him asleep with the soft sweet sound of Peace, to keep up the *Spanish* Treaty. Likewise we were much bound to some Statesmen of our own Country, for gaining time by procuring those most advantagious cessations of Arms in the *Palatinate*, and advancing the Honour and Integrity of the *Spanish* Nation, and vilifying the *Hollanders*; remonstrating to King *James*, that that State was most ungrateful both to his Predecessor Queen *Elizabeth*, and his Sacred Majesty; that the States were more obnoxious than the *Turk*, and perpetually injured his Majesties loving Subjects in the *East-Indies*, and likewise they have usurped from his Majesty the Regality and unvaluable profit of the *Narrow Seas* in fishing upon the *English* Coast, *&c.*

This great Statesman had but one principal means to further their great

and good designs, which was to set on King *James*, that none but the *Puritan Faction*, which plotted nothing but *Anarchy*, and his confusion, were averse to this most happy Union. We steered on the same course, and have made great use of this *Anarchial* Election, and have prejudicated and anticipated the Great one, that none but the Kings Enemies, and his, are chosen of this Parliament, *&c.*

We have now many Strings to our Bow, and have strongly fortified our Faction, and have added two Bulwarks more: For when King *James* lived (you know) he was very violent against *Arminianism*, and interrupted (with his pestilent Wit, and deep Learning) our strong designs in *Holland*, and was a great Friend to that old Rebel and Heretick, the Prince of *Orange*.

Now we have planted that Sovereign Drug *Arminianism*, which we hope will purge the *Protestants* from their Heresie; and it flourisheth, and bears Fruit in due Season.

The Materials which build up our Bul-

Bulwark, are the Projectors and Beggars of all Ranks and Qualities. Howſoever, both theſe Factions co-operate to deſtroy the Parliament, and to introduce a new ſpecies and form of Government, which is *Oligarchy*.

Thoſe ſerve as direct *Mediums* and *Inſtruments* to our end, which is the univerſal Catholick *Monarchy*. Our Foundation muſt be Mutation, and Mutation will cauſe a Relaxation, which will ſerve as ſo many violent Diſeaſes, as the *Stone*, *Gout*, *&c.* to the ſpeedy diſtraction of our perpetual and inſufferable anguiſh of Body, which is worſe than Death it ſelf.

We proceed now by Councel and mature Deliberation, how and when to work upon the Dukes Jealouſie and Revenge; and in this we give the Honour to thoſe which merit it, which are the *Church Catholicks*.

There is another matter of Conſequence which we take much into our conſideration and tender care, which is to ſtave off *Puritans*, that they hang not in the Dukes Ears, they are impudent ſubtil People.

And it is to be feared leſt they ſhould negotiate a Reconciliation between the Duke and the Parliament at *Oxford* and *Weſtminſter*; but now we aſſure our ſelves we have ſo handled the matter, that both Duke and Parliament are irreconcilable.

For the better prevention of the *Puritans*, the *Arminians* have already lock'd up the Dukes ears, and we have thoſe of our own Religion, which ſtand continually at the Dukes Chamber to ſee who goes in and out: We cannot be too circumſpect and careful in this regard. I cannot chooſe but laugh to ſee how ſome of our own Coat have accoutred themſelves, you would ſcarce know them if you ſaw them: And 'tis admirable, how in ſpeech and geſture they act the *Puritans*. The *Cambridge* Scholars, to their woful experience, ſhall ſee we can act the *Puritans* a little better than they have done the Jeſuits: They have abuſed our Sacred Patron, Saint *Ignatius*, in jeſt; but we will make them ſmart for it in earneſt. I hope you will excuſe my merry digreſſion; for I confeſs

feſs unto you, I am at this time tranſported with joy to ſee how happily all inſtruments and means, as well great as leſs, co-operate unto our purpoſes. But to return unto the main Fabrick; our Foundation is *Arminianiſm*, the *Arminians* and *Projectors*, as it appears in the premiſes, affect mutation. This we ſecond, and enforce by probable arguments. In the firſt place we take into conſideration the Kings Honour, and preſent neceſſity; and we ſhew how the King may free himſelf of his Ward, as *Lewis* the Eleventh did. And for his great ſplendor and luſtre, he may raiſe a vaſt Revenue, and not be beholden to his Subjects, which is by way of impoſition of Exciſe: Then our Church Catholicks proceed to ſhew the means how to ſettle this Exciſe, which muſt be by a Mercenary Army of Horſe and Foot. For the Horſe, we have made that ſure, they ſhall be Forreigners, and *Germans*, who will eat up the Kings Revenues, and ſpoil the Countrey whereſoever they come, though they ſhould be well paid; what

havock will they make then, when they get no pay, or are not duly paid? They will do more Miſchief than we hope the Army will do.

We are provident and careful that this Mercenary Army of two thouſand Horſe, and Twenty thouſand Foot, ſhall be taken on, and in pay, before the Exciſe be ſetled. In forming the Exciſe, the Countrey is moſt likely to riſe: If the Mercenary Army ſubjugate the Countrey, then the Souldiers and Projectors ſhall be paid out of the Confiſcations; if the Countrey be too hard for the Souldiers, then they muſt conſequently mutiny, which is equally advantageous unto us. Our ſuperlative deſign is, to work the Proteſtants as well as the Catholicks to welcome in a Conqueror, and that is by this means: We hope inſtantly to diſſolve Trade, and hinder the building of Shipping, in deviſing probable Deſigns, and putting on the State upon Expeditions, as that of *Cadiz* was, in taking away the Merchants Ships, ſo that they may not eaſily catch, and light upon the *Weſt-India* Fleet, *&c.* This

This Account was ſent unto the Lord Deputy *Falkland* from ſome Members of his Majeſties Council of *England*, *viz.* from *Suffolk*, *Salisbury*, *Morton*, and the Biſhop of *Durham*; together with this Epiſtle following.

My Lord,

KNowing that his Sacred Majeſty and his Privy-Council aſſembled for the calling of this Parliament, have formerly given you the reaſons and urgent neceſſities for the ſame, we omit it; but by this late diſcovery here incloſed, we are jealous that moſt of the Members herein choſen be of a factious Crew, and ſo you will find by

by the Copy of the Diſcovery at Clarken-well, *there being taken amongſt an Aſſembly of Recuſants divers Jeſuits, amongſt whom ſeveral treaſonable Papers were found, this being one amongſt the reſt; in which you may perceive the Papiſts great Spleen to his Grace the Duke, alſo the treaſonable Conſpiracies againſt his Majeſty Foreign and Domeſtick; notwithſtanding the Diſcovery hereof, for divers reaſons we have not ſet this enclosed to publick view, his Grace and ſome others having acquainted his Majeſty that they will undertake to find out the bottom of this myſtery, and thereby politickly have adviſed his Majeſty to permit the ſitting of this Parliament, from the ſeventeenth of this inſtant, the better to find out their Inclinations,*

and

and how they be affected according to this discovery.

We are sensible now Ireland *was in some danger of an Invasion by the* French *Papists, and that the Papists of* Ireland *and they have correspondence together. The Jesuits be not only a subtil Society, but also an audacious sort of People fearing no Punishment, no, not the Halter it self; so that we are at a* nonplus *how to devise a means to banish these Wasps from His Majesties Dominions; his Grace the Duke propounded in Council the other day, no punishment fitter for the driving out of these sorts of Cattle, than gelding them, and gave very good reasons for it; one of them was shame ever after to shew their faces; the other was, being gelded, they could not*

The *D. B.* his Advice how to banish Friars and Jesuits out of these Dominions.

not execute their Prieſtly Function according to the Eccleſiaſtick laws, wanting their Members. Your Clergie of Ireland *in oppoſing the Popiſh Offertures made unto his Majeſty, (which your Lordſhip unto us have ſignified) have not only through Gods Bleſſing protected that Dominion, but alſo ſaved His Majeſty and this Nation from future Broils. Thus concluding, We bid your Lordſhip heartily farewel.*

The Biſhops and Clergy of *Ireland* commended for not tolerating of popery.

Your Lordſhips Humble Servants,

White-Hall, March 2. 1627.

Suffolk,
Salisbury,
Morton,
Durham.

The

The better to confirm the Letter directed to the Rector aforesaid, this Letter is also entred and Printed amongst Mr. *John Rushworth*'s *Historical Collections*, *pag.* 474. Nothing excepting (to be discerned in our Copy) saving in the conclusion of the Letter, these words, *Joyn Prayers with us, imploring the Blessed Virgin, and all the Host of Angels and holy Martyrs to intercede for us.* Thus hoping to see Count *Tylley* and Marques *Spynola* here about *July* come a twelve-month, I rest: In the mean time we pray for an happy Succes in *Germany*, and the *Low-Countries*.

Your Loving Friend, &c.

This Conclusion is wanting in Rushworth's Collections *in the Letter to the Rector aforesaid.*

When the Original of this Jesuitical Letter was seized on amongst other Papers, it was supposed to have been written by one *Winter* a Jesuit, and Nephew

Nephew to the ſame *Winter*, who was executed for the Gunpowder-Treaſon in King *James* his days, now about 77 years ſince.

This Parliament ſat upon the day appointed, being upon the 17*th*. of *March* 1627. Sir *John Finch* the Queens Attorney then being choſen Speaker of the Houſe of Commons; at which Aſſembly his late Gracious Majeſty ſaluted both the Lords and other Members thus:

My Lords and Gentlemen,

The Kings Speech.

THeſe times are for *Action*, for *Action*, I ſay, not for words, therefore I ſhall uſe but a few; and (as Kings are ſaid to be exemplary to their Subjects, ſo) I would wiſh you would imitate me in this, and uſe as few, falling upon ſpeedy conſultation. No man is, I conceive, ſuch a ſtranger to the common neceſſity, as to expoſtulute the cauſe of this meeting, and not to think ſupply to be the end of it; and as this neceſſity is the product and conſequent of your advice, ſo the true Religion, the Laws and Liberties

berties of this State, and juſt Defence of our Friends and Allies, being ſo conſiderably concerned, will be, I hope, Arguments enough to perſwade to ſupply; for if it be, as moſt true it is, both my Duty and yours to preſerve this Church and Common-wealth, this exigent time certainly requires it.

In this time of common danger, I have taken the moſt ancient, ſpeedy, and beſt way for ſupply, by calling you together. If (which God forbid) in not contributing what may anſwer the quality of my occaſions, you do not your Duties, it ſhall ſuffice I have done mine; in the conſcience whereof I ſhall reſt content, and take ſome other Courſe, for which God hath impowred me, to ſave that which the Folly of particular Men might hazard to loſe.

Take not this as a menace, (for I ſcorn to threaten my inferiors) but as an Admonition from him who is tied, both by nature and duty, to provide for your Preſervations; and I hope, though I thus ſpeak, your demeanors will be ſuch as ſhall oblige me in

thankfulneſs to meet you oftner; than which, nothing ſhall be more pleaſing to me.

Remembring the diſtractions of our laſt meeting, you may ſuppoſe I have no confidence of good ſucceſs at this time; but be aſſured I ſhall freely forget and forgive what is paſt, hoping you will follow that ſacred advice lately inculcated, *To maintain the Unity of the Spirit in the Bond of Peace.*

This Speech of his Gracious Majeſty to the moderate Members was acceptable; to the Factious or Puritanical ſort, an amaſement; and to the Papal ſort ſo affected, a terror, or guilt of conſcience, making them look aſquint upon themſelves; and were it not for ſhame, they would have run on their old courſe with Violence, which the Jeſuits had plotted, as the Letter taken at *Clarken-well* aforeſaid ſpecifieth; yet to ſmother their private future Intentions, they concorded with the moderate ſort to grant his Majeſty ſome Subſidies.

The Court of *Rome* by their Emiſ-

ſaries

ſaries ſprinkled here, having intelligence of the ſeizure of theſe Papers, (to ſlip their necks out of the Halter) conſulted with thoſe whom they had made ſure, as appeareth by the Letter, in theſe words; *We have not oppoſed it* (meaning the calling of this Parliament) *but rather furthered it; ſo that we hope as much in this Parliament, as ever we feared any in Queen* Elizabeths *days.* Then ſmelling how the Duke had diſcovered their *Romiſh* Policies, they began the better to gloſs their intentions, to lay before the Houſe ſeveral grievances touching Religion, aſperſing at that time *Neale* the then Biſhop of *Wincheſter*, and *Laud* then Biſhop of *Bath* and *Wells*, to be the two Supporters of *Arminianiſm*; whereas the Letter ſheweth it was their own act and contrivance. Alſo in this Grievance they lay all their miſchief by them deviſed upon the Duke of *Buckingham*, ſaying he was the cauſe of theſe vexations. Therefore for the better ſatisfaction of the Reader, we ſhall lay before you the heads of theſe Grievances

How the Jeſuits laid their contrivance on the Church of *England.*

Vide pag. 113, & 114.

then preſented in Parliament, as *William Sanderſon* in his Hiſtory of the Reign of King *Charles* the Firſt ſets them down.

The Grievances being thus.

1. THe danger, and innovation, and alteration in Religion. This occaſioned by, 1ſt, The great eſteem and favours many Profeſſors of the *Romiſh* Religion receive at Court. 2dly, Their publick reſort to *Maſs* at *Denmark-Houſe*, contrary to his Majeſties anſwer to the Parliaments Petition at *Oxford*. 3dly, The Letter for ſtay of proceedings againſt them. Laſtly, the daily growth of the *Arminian* Faction favoured and protected by *Nele* Biſhop of *Wincheſter*, and *Laud* Biſhop of *Bath* and *Wells*, whileſt the Orthodox parts are ſilenſed or diſcountenanc'd.

2. The danger of Innovation, and alteration in Government occaſioned by the billetting of Souldiers, by the Commiſſion for procuring one thouſand *German* Horſe and Riders, as for the

the defence of the Kingdom, by a ſtanding Commiſſion granted to the Duke to be General at Land in times of Peace.

3. Diſaſters of our deſigns, as the expedition to the Iſle of *Rhe*, and that lately to *Rochel*, wherein the *Engliſh* have purchaſed their diſhonour with the waſt of a million of treaſure.

4. The want of Ammunition, occaſioned by the late ſelling away of thirty ſix laſt of Powder.

5. The decay of Trade by the loſs of three hundred Ships taken by the *Dunkyrkers* and Pyrates within theſe three laſt years.

6. The not guarding the *Narrow-Seas*, whereby his Majeſty hath almoſt loſt his Regality.

Of all which evils and dangers, the principal cauſe is the Duke of *Buckingham* his exceſſive power, and abuſe of that power. And therefore they humbly ſubmit it to his Majeſties wiſdom, whether it can be ſafe for himſelf, or his Kingdom, that ſo great power both by Sea and Land, as reſts in him, ſhould be truſted in the hands

of any one Subject whatſoever.

How the Jeſuits contrived the Duke of *Buckinghams* death.

Theſe Jeſuitical contrivances not being able to diſſwade the late King from his tender affections unto the Duke, but rather encouraged his Grace more, which the Jeſuits perceiving they contrived his death; whereupon the 23*d.* of *Auguſt* following he was ſtabb'd by one *John Felton*, who in his examination being asked why he kill'd the Duke, he replied, *I ſhall be brief, I kill'd him for the cauſe of God and my Country.* Yet that the Reader may the better compare the Letter directed to the Father Rector at *Bruxels*, and alſo the heads of the grievances before mentioned, with the Confeſſion of *John Felton*, we here lay before him, as the ſame Author ſets it at large; in theſe words.

Feltons Confeſſion. See *Sanders*, *pag.* 122, 123.

And after ſome diſcourſe, Sir (ſaid he) I ſhall be brief, I killed him for the cauſe of God and my Country. Nay, ſaid the other, there may be hope of his life, the Chirurgion ſaid ſo. It is impoſſible, (he replied) I had the force of forty men, aſſiſted by him that guided my hand. And being interrogated to

several Questions, he made these answers: That he was named *John Felton*, heretofore Lieutenant to a Foot-Company under Sir *James Ramsey*. That he had endeavoured for a Commission to be Captain in this Expedition, and failed therein, but without any regret upon the Duke, (from whom he had found respect) nor for any private Interest whatsoever; that the late Remonstrance of Parliament published the Duke so odious, that he appeared to him deserving death, which no Justice durst execute. That it was not many days since he resolved to kill him; but finding the Duke so closely attended, that it should be his business to pass a Voluntier, and do it in this Voyage. Somewhat he said of a Sermon at St. *Faiths Church* under *Pauls*, where the Preacher spake in justification of every man in a good cause to be Judge and Executioner of Sin, which he interpreted to be him. That passing out at the *Postern-Gate* upon *Tower-Hill*, he espied that fatal Knife in a Cutlers Glass-case, which he bought for Sixteen pence. It was

the point end of a tuff Blade ſtuck into a croſs Haft; the whole length, handle and all, not twelve Inches, faſtned to his right pocket; and from that time he reſolved therewith to ſtab him. That ſome days after he followed the Train to *Portſmouth*, and coming by a Croſs erected in the High-way, he ſharpened the Point thereof upon the Stone, believing it more proper in Juſtice to advantage his deſign, than for the Idolatrous intent it was firſt erected. That he found continual trouble and diſquiet in Mind until he ſhould perform this Fact, and came to Town but that Morning. That no Soul living was acceſſary with him by any ways or means of the Dukes execution. That he was aſſured his Fact was juſtified, and he the Redeemer of the Peoples Sufferings under the power of the Dukes Uſurpations, *&c.* And his Paper tackt in the Crown of his Hat, ſeemed to ſatisfie his Conſcience that he was thereof well pleaſed.

This unhappy Murther cauſed great diſtractions, eſpecially in State Affairs;

ſo

ſo that the Houſe of Parliament and his Majeſty differed very much in ſetling the Cuſtoms and other Matters, which in concluſion was the chief Inſtrument or Cauſe of this Parliaments Diſſolution.

Anno 1652. There chanced to come unto Collonel *Richard Lawrence*, then Governour of *Waterford* under *Oliver Cromwell*, one *Nugent*, who ſeemed to be a fair conditioned Man, and ſo was hired by the Collonel to work in his Garden; but knowing the Collonels temper and Principles in Religion, he ſtrove to pleaſe him all he could, not miſſing Prayers in the Family or Meetings when-ever appointed. Thus he continued with the Collonel for ſeveral years: At laſt it chanced that Juſtice *John Cooke*, who was executed for the late Kings Murder, took a great liking to this *Nugent*, and begged of the Collonel for to let him go over with him into *England*, which the Collonel eaſily granted to oblige Juſtice *Cooke*. *Nugent* ſtaying for a while with Juſtice *Cooke*, returned into *Ireland*, and came to his old Maſter

Master Collonel *Lawrence*, where he remained for a while, and upon the Kings happy Restauration this *Nugent* became the Popish Confessor and Priest at *Leisslepp* some 6 or 7 miles distant from *Dublin*, and hath seen the Collonel several times since, and laughs at him to this day when he sees him, considering how he had plaid the dissembler with him, as if he had been one of the Collonels Fraternity, which is of the *Anabaptists*. Thus it is evident how Dissenters have been mightily gull'd since the years 1640, and 1641. especially by the Church of *Rome*, purposely to make Separation in the Church of *England*. This the Collonel himself cannot deny; for he told the Author this Story on the 28*th*. day of *March* 1682. besides to others yet living in the City of *Dublin*, who can testifie this Narrative for a truth.

Hitherto we have shewed how the Papists have acted under the disguised habits of Presbyterians and Independants, with a design to ruine the Church

Church of *England*: It will not be now unſeaſonable to ſhew further how they have aſſembled themſelves among the Quakers, and Preached in their Meeting-Houſes, with a deſign of inlarging and continuing the diviſions of Proteſtants: To which purpoſe I ſhall ſubjoin a paſſage out of a ſmall Pamphlet publiſhed by Mr. *Prynne*, called *The Quakers unmasked*. Which runs thus:

The Information of *George Cowliſhaw*, of the City of *Briſtol* aforeſaid, *Ironmonger*, taken the 20th. day of *January*, 1654.

WHo informeth on his Oath, That in the Month of September laſt, this Informant had ſome diſcourſe in Briſtol with one Coppinger, an Iriſh-man, formerly a Schoolfellow of his, that came purpoſely thither for his paſſage into Ireland; who told this Informant, that he had lived in Rome

and

and Italy *eight or nine years, and had taken upon him the Order of a Friar of the* Franciſcan *Company: And he told this Informant, that he had been at* London *lately for ſome Months; and whileſt he was there, he had been at all the Churches and Meetings publick and private that he could hear of, and that none came ſo near him as the Quakers. And being at a Meeting of the Quakers, he there met with two of his acquaintance in* Rome, *(the which two perſons were of the ſame* Franciſcan *Order and Company) that were now become chief Speakers amongſt the Quakers, and he himſelf had ſpoke among the Quakers in* London *about thirty times, and was well approved of amongſt them. And this Informant further ſaith, that the ſaid Mr.* Coppinger *asked him what kinds of opinions in Religion there were in* Briſtol? *And this Informant told him that there were ſeveral opinions and judgments: and not naming any opinions of the Quakers; the ſaid Mr.* Coppinger *asked him whether there had been any Quakers in* Briſtol? *And the Informant anſwered him, No. Whereupon*

upon the ſaid Mr. Coppinger *told him the ſaid Informant two or three times, that if he did love his Religion and his Soul, he ſhould not hear them: Whereupon this Informant told him, that he thought none of them would come to* Briſtol: *Who expreſly replied, that if this Informant would give him five Pounds, he would make it five hundred Pounds, if ſome Quakers did not come to* Briſtol *within three weeks or a month then following. And on the morrow following the ſaid* Coppinger *departed this City for* Ireland, *his native place, and about eighteen days after there came to this City* [Moſt likely his two fellow *Franciſcan* Friars fore-mentioned, who have there done much hurt, and gained many diſciples, ſome whereof diſturbed two of the Miniſters publickly in the Church, and aſſaulted and reviled one of them in the Streets very lately] *two perſons that bear the name of Quakers.*

This is a true Copy of the original Information taken upon Oath at *Briſtol*, as aforeſaid, the 22*th.* of *January* laſt:

laſt: From whence the Reader and whole Nation may take notice, eſpecially thoſe in preſent Power, who ſhould prevent ſuch dangerous growing miſchiefs with greateſt care, not connive at them any longer.

See *Cromwells* Speech in the *Painted Chamber, Sept.* 4. 1654, *p.* 26, 17.

1. That there are multitudes of *Romiſh Emiſſaries* and *Vermin* now reſiding and wandring up and down freely amongſt us, to ſeduce and divide the people, by ſetting up new Sects, and Separate Congregations in all places, and broaching new Notions and Opinions of all ſorts, or old *Hereſies* or *Blaſphemies*; not ſaying *Maſſes*, praying to Saints and Images, or crying up the *Popes Supremacy*, *&c.* as heretofore.

2. That they are the chief Speakers and Rulers in moſt Separate Congregations, and particularly amongſt the *Quakers*, amongſt whom the *Franciſcan Friars* act their parts as well as the Jeſuits.

3. That they have their ſeveral *Miſſions*

Missions and *Directions* into all parts from their *Generals* and *Superiors*, of their respective Orders, residing commonly in *London*, (* *where they have a* Consistory *and* Council *sitting, that rules all the Affairs of the things of* England,) *besides fixed Officers in every Dioceſs*) and are all fore-acquainted both with the places and times of their several *Missions*; seeing *Coppinger* could so certainly predict the time of their *Mission*, and coming to *Bristol*, where they have done much harm, and assaulted and disturbed the Ministers both in publick and private.

*Cromwell's Speech, p. 16, 17.

4. That the Popes and these his *Emissaries* chief endeavors are to draw the People from our Churches, publick Congregations, Ordinances, Ministers, and Religion, and to divide and tumble us into as many Sects and Separate Conventicles as they have Popish Orders; and thereby into as many civil Parties and Factions as possibly they can to ruine us thereby, *Matth.* 12. 25, 27.

See *Thomas Campanella de Monarchia Hispanica*, c. 25. 27.

5. That by this their new Stratagem

gem and Liberty, they have (under the diſguiſes of being *Quakers*, *Seekers*, *Anabaptiſts*, *Independents*, *Ranters*, *Dippers*, *Anti-Trinitarians*, *Anti-Scripturiſts*, and the like) gained more Proſelytes and Diſciples, and done more harm in eight or nine years ſpace to the Church and Realm of *England*, more prejudice, diſhonour and ſcandal to our Religion and Miniſters, than ever they did by ſaying *Maſs*, or Preaching, Printing, or any point of the groſſeſt Popery in 80 years time heretofore. And if not ſpeedily, diligently, reſtrained, repreſſed, will ſoon utterly overturn both our *Church*, *Religion*, *Miniſtery*, and *State* too in concluſion, having already brought them to ſad confuſions and diſtractions.

See *Regula Fratrum minorum ſub Franciſco Militantium. Ven.* 1500.

Now that which gives great cauſe of Suſpicion, that theſe *Quakers* are either diſguiſed *Franciſcan Friars*, or their *ſeduced Diſciples* and *Emiſſaries*, is,

1. Their *rambling about from place to place* by *two* and *two together*, *to* vent and ſpread their Errors; as the *Fran-*

Franciſcan Friars uſe by the † *Rules of their Order are bound to do*, and the Queens *Franciſcans* did here of late.

† See *Regula Fratrum minorum ſub* Franciſco Millitantium. *Ven.* 1500.

2. Their uſe of vile and courſe Array, and condemning not only all Pride and Luxury, but lawful decency in Apparel in themſelves and their Proſelytes, in imitation of the * *Franciſcans*.

* See *Surius & Ribadeniera, in vita & Regula Fratrum Minorum Sancti Franciſci.*

3. Their perſwading people to deſert their lawful Callings and Employments, to embrace a kind of idle, monkiſh, laſy life, and ramble about from place to place to vent their pretended Viſions, Revelations, Prophecies, *Meſſages*, and *New Lights*; a practice uſual with *Franciſcan Friars*, and St. *Francis* their Founder.

4. Their rude and uncivil behaviour in refuſing to ſalute, or ſhew any reverential reſpect, honour, or humble deportment towards Magiſtrates, or other perſons of what quality ſoever, either in words or geſtures, (of which the rude *Cynical Franciſcans* are moſt guilty of all other *Popiſh Orders*) contrary to expreſs Scripture Precepts and Preſidents. *Exod.*

20. 12. *Deutr.* 5. 19. *Matth.* 15. 4. *Epheſ.* 6. 2, 5. *Rom.* 13. 1, 2, 7. *Hebr.* 12. 9. 1 *Pet.* 2. 13, 14, 17, 18. (an obſervable Text againſt them) *Tit.* 3. 1, 2. 1 *Tim.* 6. v. 1, 2, 3. (a notable Text) *Epheſ.* 5. 33. *Gen.* 18. 2, 3. c. 19. 1, 2. c. 23. 7. c. 24. v. 31. c. 27. 19. c. 33. 3, 4, 6, 7. c. 37. 9, 10. c. 41. 43. c. 42. 6. c. 43. 26, 28, 29. c. 48. 12. c. 49. 8. *Exod.* 11. 8. *Ruth* 2. 10. 1 *Sam.* 20. 41. c. 24. 8. c. 25. v. 23, 24, 25, 41. c. 28. 14. 2 *Sam.* 9. 8. c. 14. 22, 23. 1 *King.* 1. 16, 23, 31, 47. c. 2. 19. 2 *King.* 2. 15. c. 4. 26, 27, 37. 1 *Chron.* 21. 21. *Eſt.* 3. 2. which compared with *Matth.* 10. 12. c. 5. 4. *Mar.* 9. 15. *Lu.* 1. 40. *Acts* 18. 22. c. 21. 7. c. 25. 13. 1 *Cor.* 16. 21. 2 *Cor.* 13. 13. *Phil.* 4. 21, 22. *Col.* 4. 10, 12, 15, 18. *Rom.* 16. 15. 7, 9. to 17. 2 *Theſ.* 3. 17. may teach theſe rude *Quakers* and their Diſciples far better manners and civility, both in their geſtures, behaviours, and words, than now they exerciſe.

5. Their Doctrines, that the Saints are prefectly holy in this life, and do not ſin, being able to ſtand perfect in their own power: That they are as

equally

equally holy, juſt, good and free from ſin as Chriſt and God himſelf: maintained by * *Fox*, *Naylor* affirmed of St. *Francis*, the Father of the *Franciſcans*, and juſtified by them in their Writings; as you may read in *Surius* and *Ribadeniera* in the Life of St. *Francis*, and the blaſphemous Book *Conformitatum Beati Franciſci ad vitam Jeſu Chriſti, l. 3. cum addition. Heir. Bucchii. Bon.* 1590. firſt writ by *Bartholomæus de Piſa*, and approved by *a General Chapter of the Franciſcans* held at *Aſſiſe Aug.* 2. 1389. and ratified by their Popes. *Antonini Chronicon. Tit.* 24. *c.* 1, 2. *Vincentius Belvacenſis. Speculum Hiſt. lib.* 3. *c.* 97. and *Mornay* his *Myſtery of Iniquity. London.* 1612. p. 347, 348.

* The perfect Phariſee, *p.* 1, 2, 11, 14.

It is the Obſervation of many learned intelligent (*a*) *Proteſtants*, who have pryed into the Opinions and Practices of all our late *New Sects*, That in their Books, Writings, Speakings, Preachments, (*b*) Practices, are interlarded, and mixed with ſome *Jeſuitical and Popiſh Tenents, Opinions, Ceremonies & Practices*; by which we may as viſibly diſcover *a Jeſuit, a Popiſh Prieſt* or

(*a*) And of *G. Emmot* a late reclaimed Quaker in his *Northern Blaſt.*

(*b*) Witneſs *Extream Unction*, uſed by many ſeparate Congregations, and their recuſancy to hear our Miniſters, or come to our publick Ordinances, and the like.

Fryer in them, as we may *a Lion by his paw.* And nothing (in my judgment) more clearly detects the *popish Fryers, Priests,* and *Jesuits,* to be the principal *inventers, erectors of, Actors, Rulers, Speakers* amongst our *Quakers,* and other *New Sects; then their pretended,* (c) *extraordinary sudden extravagant Agonies, Trances, Quakings, Shakings, Raptures, Visions, Apparitions, Conflicts with Satan, Revelations, Illuminations, Instructions in new divine Mysteries and Seraphical Divinity, whereof they pretend they were wholly ignorant before, being illiterate persons; their intimate familiarity and immediate Communion with God and Jesus Christ, in and after their Agonies and Extasies; their extraordinary Callings, Missions, Messages to such and such particular orders, sects, places, persons; their sudden speaking, understanding of several Languages which they pretend they never learned, but got by Inspiration:* All which are the very same in form and substance with *those ridiculous lying Enthusiasms, Impostures, Cheats, Agonies,* (d) *Revelations,*

(c) See *G. Enmot* his *Northern Blast.* with *Gilpin's* Book, both relenting Quakers.

(d) See Wierus de Præstigiis Dæmonum. *l.* 1. *c.* 10. & 17. *in* Jo Gerson *de Probatione Spirituum.*

tions, Visions, Raptures, Illuminations, Inspirations, Apparitions, &c. *of popish Saints, Fryers, Priests, Jesuits, Nuns,* recorded in the *lying Legends* and *Lives* of their *Romish canonized* SAINTS, by *Capgrave, Surius, Lippomanes, Ribadeniera, Mafeus,* and other of their Fraternity, especially in the Lives of St. *Francis, Ignatius Loyola* (the Founders of the *Franciscans* and *Jesuits* Orders, the principal Actors, Speakers amongst the *Quakers*, and other late *Enthusiasts*, if fully examined) and of St. *Dominick*, for Men: and of St. *Katherine* of *Sienna*, and St. (e) *Bridget* of *Sweden*, for Women. Out of this St. *Bridgets Life and Revelations*, printed in Folio at *Nuremberg*, *Ann.* 1524. most of our Male and Female Quakers *extravagant* new *Revelations* and *Impostures* are extracted, as those who will but compare them may at first discern. And though they conceal their *Jesuitisme* and *grossest points of Popery* from their Disciples at first, baiting their Hooks only with pleasing *Novelties*, shews of *superlative Sanctity*, and (f) *invectives* against our *Mini-*

(e) Imitated by some Women Quakers.

(f) See *G. Emmot* his *Northern Blast p.* 1, 13, 14. The perfect Pharisee *p* 9, 10, 11, 14, 29, 35, &c.

Miniſters, Ordinances, Church, Tithes, Government, and the like; that ſo they may more eaſily catch the ſilly people; yet they diſcover their *Jeſuitical Poſitions* and *Popiſh Doctrines*, more openly by degrees; at laſt, (as *Evangelical Perfection, Juſtification by our own inherent Righteouſneſs and Holineſs*, &c. crying them up for new *Goſpel Light* amongſt the *ignorant vulgar*; and crying down our *Proteſtant Miniſters*, Ordinances, Sacraments, the Articles of our Creed, Church Liturgies, Gods Ten Commandments, the Lords Prayer, our Churches, and ſometimes the Letter of the *old* and *new Teſtament* as *Popiſh* and (g) *Antichriſtian*: as the *Fryers* and *Jeſuits* did heretofore in their Books and Diſcourſes in their very Language. And it is evident by ſome late Inſtances that they are *Anti-Magiſtratical* as well as *Anti-miniſte-*

(g) The Jeſuits, Popiſh Prieſts, and Fryars condemn'd our Miniſters heretofore as unlawful Miniſters, becauſe they derived not their Ordination from the Church of *Rome*: Now they turn the Scales, and affirm them to be no lawful Miniſters, but Antichriſtian and Popiſh upon this falſe pretext, *That they derive their Ordination and Miniſtry from the Pope and Church of* Rome.

niſterial. Yea that theſe (h) *Quakers* uſe *inchanted Potions, Bracelets, Ribons, Sorcery* and *Witch-craft*, to intoxicate their *Novices* and draw them to their party; as *Simon Magus bewitched the people of* Samaria *with his Sorceries*, Act. 6. 9, 11. and other ſeducing falſe Teachers, *bewitched* the *fooliſh Galatians, that they ſhould not obey the truth*, Gal. 3. 1. which *Enchantments, Sorceries, Charms, Faſcinations* and *Exorciſmes* are very frequent amongſt *Popes*, and *Popiſh Prieſts, Monks, Friars, Jeſuits*, as you may read at large in *Joannes Wierus de Præſtigiis Dæmonum & Incantationibus. Baſilæ*, 1568. eſpecially *l.* 2. *c.* 7. *l.* 5. *c.* 2, 3, *&c. Platina, Benno, Cardinalis, Baleus*, and others in the Lives of *Pope Silveſter* 2. *Benedict* 9. *John* 20, and 21. and other Popes, who were all moſt *famous Magicians, Sorcerers*, and *Inchanters*, by which black art they got the Papacy. And *Del Rio* his *Diſquiſitio Magiæ*, and *John Fee* his *Foot out of the Snare, London*, 1624. will prove the *Jeſuits* and *Prieſts* in *England* are ſtill accuſtomed to them, to win and ſeduce their *Proſe-*

(h) See *John Gilpin's* and others Printed Relations concerning the Quakers in the *North.*

Proselytes. Whence we find this Scripture expression concerning *Romish Babylon*, Rev. 18.23. *By thy* SORCERIES *were* ALL THE NATIONS DECEIVED.

FINIS.

Books lately Printed.

A *Judgment of the Comet*, which became first generally visible to us in *Dublin*, *Decemb.* the 13*th.* 1680. By a person of Quality.

The Interest of Ireland *in its Trade and Manufacture, &c.*